

THE HAJJ GUIDE

Q. S. Khan

(B.E. (Mech.))



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Preface

All journeys cause difficulties and require efforts. Imam Ghazzali (r.a.) writes that whatever a person spends during Hajj he should spend it happily. One must happily bear all the physical and material hardship for it, as it is the sign of acceptance of Hajj. Difficulties in Hajj are same as that in Jihad. Hence there is a great reward for all the effort, and they won't go waste.

According to a Hadees, the Holy Prophet (s.a.w.s.) said to Hazrat Aisha (r.a.), "O Aisha, the reward of the Hajj is according to the effort undertaken by you." (Ahmed)

The reward of the Hajj is given according to the pains taken to complete this obligation. Therefore people bear all difficulties of Hajj quietly and do not even speak a word of distress. Neither do they relate their problems to anyone. Also people do not relate their problems to others lest others get discouraged.

When I was learning for Hajj before going for it, all scholars stressed only one point as to how to complete all the rites of Hajj. No one spoke as to how to face the difficulties during the 40 days' stay there. I felt during my 40 days' stay over there that many difficulties are caused due to our unawareness. It causes a great loss of our time, which would have been spent in worship. Hence I took up the job of writing this book. I want to give knowledge, guidance and suggestions to prospective pilgrims about the problems and their solutions during Hajj.

If pilgrims follow these advices, I hope they would be able to devote much of their time and energy in Allah's worship.

If you benefit from this book remember this sinner Qamruddin Khan also in your prayers. This book is written only to avoid/solve problems faced during Hajj. Please attend the Majaalis (Lectures/gatherings) organized by different organizations for complete knowledge of Hajj rites. By which one will be able to fulfill the right of the great worship like Hajj in a better way. May Almighty Allah grant to you the favor of performing a good and acceptable Hajj (Hajj-e-Mabroor).

Aameen.
Was Salaam
Seeking Dua
Qamruddin S. Khan

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Foreword

In the name of Allah the Beneficent the Merciful

This book is written by a respected friend, al-Haaj Qamruddin, following the saying: "The best of men is one who benefits others." He has penned down his experiences during Hajj to educate respected pilgrims solely for the pleasure of Allah. We hope that pilgrims will benefit from this and spend most of their time in worship. This book not only contains experiences of the writer but it echoes his concern for his community. It also makes us aware of his literary expertise. This book reflects the effort in writing even though the writer is new to this field. Beauty of words and a nice order of sentences touches ones heart. May Allah increase the might of his pen.

We pray to the Lord of the worlds to make this book a treasure for the hereafter for the writer and grant Tawfeeq to common Muslims to get its benefit as much as possible.

"This prayer is from me and from all the world. Aameen."

Maulana Fasihuddin

Khadim Daar-e-Uloom-e-Husainia
Sonapur, Bhandup, Mumbai 78.

Glossary of Islamic Terms

Farz	= Compulsion
Wajib	= Obligation
Sunnat	= Recommendation
Dua	= Supplication
Niyat	= Intention
Salam	= Salutation
Rizq	= Sustenance
Rauza	= Mausoleum
Sajdah	= Prostration

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Identity Cards And Their Importance

Hajj pilgrims will get different identity cards and bracelets from filling of forms to last in different stages. They are very important and the careless pilgrims face a lot of trouble on losing them. So you should know their importance very well. You should keep them safely and use carefully.

Intimation Letter and Cover Number of Hajj Committee

An 'intimation letter' would be delivered to your home after you have filled your Hajj form and got selected for Haj pilgrim. You will get your 'cover number' along with lots of other information. This number is very important for you. It is used for your identification before and during the journey. None of your formalities will be complete without this number. Hence, one should keep this letter safely and always remember the cover number. You will get your passport, airline ticket, identity card, bracelet etc. from Hajj Committee only on presenting this letter. Your draft would be received by Hajj Committee only on this number.

Importance of Passport

Hajj Committee issued special Passport for Hajj Travel till 2008 A.D. But from year 2009 A.D, The Saudi Arab goverment made it mandatory that International passport is compulsory for Hajj Travel. From now on if you intend to perform Hajj then you have to obtain International Passport. Therefore try to get it well in advance. After reaching Makkah your Muallim will take it away from you, and will return it back to you at Airport, when you will be returning to India.

Airline Ticket

You will get your airline ticket (boarding pass) along with passport from Hajj Committee. You will be allowed to board the plane only on presenting this pass. Hence you should keep it safe with utmost care till the time of return. You should not hand it over to Muallim along with passport.

Identity Card

You will get an identity card with your photo affixed on it from Hajj Committee. It is large with a plastic cover

and should be worn around neck. You should always keep it with you.

Details Present on Identity Card

- 1) Your Name
- 2) Your Passport Number
- 3) Your Blood Group
- 4) Your Category

Bracelet

You will get a steel bracelet from Hajj Committee. The following details would be engraved on it:

- 1) Your Name
- 2) Your Cover Number
- 3) Your Passport Number
- 4) Country

You should wear it around your wrist, and not to remove it till you return. You will get a chain along with this bracelet. If you are uncomfortable, remove the chain but you should always keep the bracelet along with you. You are identified with this only whenever required.

By chance, if you fall unconscious due to some unfortunate accident, or if you happen to lose all your belongings, you would be recognized only by the cover number on your bracelet and you would reach your place. I have heard of people who got lost without identity and were found resembling beggars after Hajj: Hence you should always keep this bracelet with you. Do not remove it even while bathing or going to toilet.

Foreign Exchange

The sixth thing that you get from airport before your departure for Hajj is Saudi Arabia currency (Rial) or draft. It is your necessity as well as enemy of your life. One of my neighbors went for Hajj in the year 2004 and died during the journey because of heart attack. On enquiring with his friends, it was known that security officials cheated and had taken all of his money at the airport on pretext of checking. He thought that it would be returned at Jeddah airport. However, when the money was not returned, he became tense and suffered a fatal heart attack.

There lived a mother-daughter duo opposite our room in Makkah. All their money was stolen while (Tawaf) circumambulating the Holy kaaba. On enquiring it was

learnt that they wanted to perform Umrah as early as possible, As the room along with roommates was new to them. Hence they carried all of their money and their pocket was picked in the Holy Haram.

One of our friends kept his money very safely in his belongings but afterwards forgot its place of security. He was very perturbed and offered Salatul Haajaat while praying to Allah for its recovery. At last he able to recover his money from his belongings.

Therefore, you should keep the money you get at airport with special care. Upon reaching your place of stay in Makkah, you should either hand it over at the counter of your lodge and take a receipt or give it to your Muallim and take receipt. Do not forget to take the receipt or else you would lose all your money. You should withdraw small amounts of money as and when required. If it is not possible to deposit your money at either of the two places, keep it in your suitcase and lock it properly.

Your passport would be taken from you on your way to hotel from Jeddah airport, and You will get following three identifiers: against it.

Wrist Band

You will get a wrist band from Muallim with his address mentioned on it. If you get lost in Makkah anyone would drop you at your Muallim's office with help of this band. The guides at the office of Muallim would drop you at your hotel.

Muallim's Identity Card

Your Muallim would take your passport at Jeddah airport and hand over his identity card with Muallim's address, your building and room number will be written on it.

The bus will take you from Jeddah airport directly to your building. Muallim's men would carry all your luggage to your room.

Computerized Identity Card

This is another important card, which you would receive from your Muallim in Makkah after one or two day. It is a pan or credit card like plastic card, which is more or less your passport. It will contain all details of your passport along with your photo. As per the law, every pilgrim should carry this I-card along with him/her and present it whenever asked or required to do so. If you want to go to Jeddah or to some other city from Makkah then you cannot do so without this card.

When you go to Medina from Makkah, you will have another Muallim and a new place of lodging. Therefore, you will get a computerized I-card in Medina also without your photo along with I-card of Muallim. It will contain Muallim's address, your building and room number. You should keep these I-cards safely during your ten day stay at Medina. You will get your bus for your return journey after producing this card only. You will get you passport back in this bus and the bus would drop you at the airport.

Muallim's Identity Card (For Mina)

Muallim would again give you his identity card before going to Mina. It will contain your tent number at Mina. A Muallim has a number of tents at same place in Mina surrounded by iron grills for protection.

The security guards at the gate would allow you inside the camp only on presentation of this identity card. Hence, you should carry this identity card with you, and note down the number written on the pole nearest to your tent and the name of the bridge on it so that you do not forget the address of your tent in Mina.

Medical Certificate

From 2009 A.D. the Saudi goverment has formulated Health Regulation for Hajj pilgrims. Hence injections and inoculations are compulsory for every Hajj pilgrim.

Polio Vaccination:

Health Officials of Saudia Goverment have made polio dose compulsory for every Hajj pilgrim of every age group and they should obtain a certificate to this effect as a proof. This Certificate should be tagged with the passport. No Saudi Visa will be issued without this Certificate. This certificate has been enclosed in the Hajj Application Form. Therefore hajj pilgrims should take the Polio Dose (O.P.V.), obtain its certificate and send it to Hajj Committee alongwith Hajj Application Form so that Hajj Visa could be issued easily.

Brain Fever:

It is mandatory for every Hajj pilgrim to obtain certificate for prevention of brain fever (after Injection) six weeks in advance before flight to Saudia Arabia to get entry into this country . This Certificate must be issued not less than 10 days and should not be more than 3 years prior to the entry in Saudi Arabia.

Hajj Guide:

You will receive Hajj Guide Book from Hajj Committee,

which will contain many important informations about hajj-pilgrim, as well as important phone numbers and addresses of ministers and counslators. If you find any problem in hajj journey and pilgrim, or you feel that hajj pilgrims are exploited, then write your complaints to those adresses. When thousands of hajj pilgrim will complain, then administration may think of improvements.



Threat on Non performance of Hajj

Hazrat Abdullah Ibne Umar (r.a.) narrates, "If a person is healthy and has finances to meet Hajj; expences, still he expires without performing Hajj, then on the Day of Judgement word 'Kafir' will be written on his forehead." (Durre Manshoor)

Death Like a Christian on a Jew

The infidels (Mushrikeen) of Makkah indulged in infidelity (worship of Dities) but they also performed Hajj. Whereas Christians and jews belived in God, Domsday, Paradise and Hell. They also observed Fasts (Saum) but did not perform Hajj. Hajj is the fifth important pillar of Islam. One who can afford to perform hajj but fails to perform hajj has been reprimanded by the Holy Apostle. The following Hadith clearly indicated that death of such a person is like the death of a Christian or a Jew.

Hadith Shareef : Hazrat Ali (r.a.) narrated that the Massenger of Allah said, " One who has necessary belongings for Hajj alongwith facility of conveyance still he does not perform Hajj than it makes no diffirence if he dies like a Jew or Christian." (Daarmi)

And this is because Allah proclaims that Hajj of Baitullah is Obligatory (compulsory) for those persons who can afforded to perform it. And one who refuses to perform it despite having resources, then Allah stands not in need of any of his creation (of this World or the hereafter). (Surah Aal Imran-97.)

Golden Words

- The Holy prophet (ﷺ) said, "Allah almighty commands, 'o son of Adam (a.s) you free yourself for my prayer, I will fill your chest with riches and will simplify your difficulties and if you turn away from my worship then I will not keep your hands free from occupation and will not free you from starvation." (Ibne Maajah, Hadeeth No 4107)
- The Holy Prophet (ﷺ) declared that whoever builds more houses than his need then after his death those houses and buildings will means of trouble for him. (Shaabul Eimam, 10306)
- Say: " If it be that your fathers, your sons, your brothers, your mates, or your kindred: The wealth that you have gained, the commerce in which ye fear a decline: or the dwellings in which ye delight are dearer to you than Allah or His Messenger, or the striving in his cause then wait until allah brings about his his decision and Allah guides not the rebellious." (Holy Quran, Surah Taubah 9, verse 24)
- "If anyone contends with the messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men to faith, we shall leave him in the path he has chosen, And land him in hell, what an evil refuge!
- Hazrat Ibn Umar (r.a.) narrates that (one day) The Holy messenger (ﷺ) caught hold of my shoulders (a part of body) and said, "You live in this world as if you are a traveler or a pedestrian and count yourself in those people who have left this world and are resting in sleep (which means you become similar like dead persons who have left all worldly things and are resting in one corner likewise you also disconnect yourself from worldly affairs and pars your life in simplicity and peace.)" (Bukhari, Muntakhab Abwab- 131)
- Hazrat Ayesha (r.a.) narrates that Allah's messenger told her, "o Ayesha if you wish to live with me in paradise then you should have worldly goods equal to a traveler goods and be warned! don't sit in the company of those people who want wealth as they love this world and don't throw away old clothes but use them after grafting." (Tirmidhi, Zade Rah 265)
- Hazrat Qatadah Bin Noman narrates that the Holy messenger said, When Allah Almighty loves any of his slave then he saves him from worldly wealth in the same way as you people save your patient (due to fear of rise in disease) from water." (Musnad Ahmed)
- "And keep yourself content with those who call on their lord morning and evening, seeking his face, and let not thine eyes pass beyond them, seeking the pomp and glitter of this life; nor obey any whose heart we have permitted to neglect the remembrance of us, one who follows his own desires and his affair has become all excess. (Suratul Kahaf 18, Verse 28)



Journey Provision

In Hajj journey the less luggage you carry, the more comfortable you will be. But how much provisions should a pilgrim carry so that his forty days pass easily is a tough question. I would discuss some of the cases witnessed by me. The conclusion is left to you.

1. Eatables

There are at least one or two kitchens on each floor of hostel or lodge building. Muallim or building owner lends gas stove free of cost for the first time. Pilgrims can carry all the provisions for food and get it cooked over there. According to the law of Saudi Arabia, it is prohibited to bring any type of eatables in the country from outside. However, I have seen that no one stopped anyone at either Indian airport or at Jeddah. The authorities of both the airport detain only oil, water or other liquids type of material.

There are innumerable Pakistani hotels in Makkah as well as Medina serving Indian cuisines. Their rates are between 8-10 Riyal (In 2009).

If you buy a plate of dal, meat or vegetables, you get three rotis (bread) free. It is enough for 2-3 persons. Hence, many pilgrims prefer to buy food instead of wasting time in cooking and instead spend most of their time in worship. Also this is convenient and correct practice.

Now hajj pilgrims of second and third categories are accommodated in Azizia Area. There are less hotels. Hence for such pilgrims, if they carry some food items along with them then it will be helpful.

2. Clothing

There are a number of bathrooms on each floor where you can easily wash your clothes. You should carry a rope to make a clothes-line for the clothes to dry. It can be tied in your room or on the terrace. There are laundries in Makkah and Medina who charge 5 Rials for washing a cloth. Clothes do not get dirty much because there is no work except to pray. Hence two or three suits are enough.

Elders say that it is better to have two new suits along with normal clothes during Hajj. One for Eid-ul-Azha on 10th Zilhajj and another for your first visit to Masjidun Nabawi when you would visit Prophet's (ﷺ) holy grave for the first time and present your

greetings and salutations.

3. Bed

You will get a complete bed along with a pillow, mattress, blanket, bed-sheet etc. in Makkah as well as Medina. Hence you need not carry anything.

You will get a carpet on the floor of your tent at Mina. However, you won't get a pillow and a sheet. Hence you should carry an inflatable pillow and sheet depending upon the season.

4. Medicine

Medicines are quite expensive in Saudi Arabia. Also their names are different. Hence you should carry with you from India all medicines of regular use. Free medicines are distributed by Saudi Government as well as Indian Hajj Committee, but it is better to take care of your health by yourself and carry all your medicines with you. There are Indian hospitals above Indian Consulate in Makkah and Medina where Indian doctors treat free of cost. Even Saudi hospitals provide free treatment. There is a Saudi hospital in Mina as well.

5. Mobile Phone

Saudi Government introduces a special SIM card for pilgrims during Hajj. It is priced at 100 Rials and is valid till the balance is exhausted. You get a number of your own, which you can give to your friends and relatives back home. There are lots of benefits of proper use of mobile. You can always remain in touch with your relatives and business and can always concentrate in your prayers. You can always contact your companions if you are lost or have some other problem. On the other hand, if you misuse it, it's a big calamity. You go there for worship; so do not start your trade and business from there itself. Switch it off while in Holy Haram or you will become liable for hundreds of thousands of sins.

Hand-Bag with Trolley

The most difficult part of Hajj are days from 8th to 13th Zilhajj. You have to undergo following journeys during that period:

Those who travel by foot are more comfortable as compared to those who go by bus or any other vehicle. They reach everywhere on time. It is easy to walk empty handed but very difficult to carry luggage

Date	Place	Dist. (Km)	Time Req. for walking
8 th Zilhajj	Makkah to Mina	5km	1hrs
9 th Zilhajj (Morn.)	Mina to Arafat	6.5km	2hrs
9 th Zilhajj (Even.)	Arafat to Muzdalifa	5.5km	2hrs
10 th Zilhajj (Morn.)	Muzdalifa to Mina	1km	½hrs
10 th Zilhajj (Afternoon)	Mina to Makkah	5km	1hrs
10 th Zilhajj (Even.)	Makkah to Mina	5km	1hrs
12 th Zilhajj (Even.)	Mina to Makkah	5km	1hrs

along. While going to Mina from Makkah and from Mina to Arafat you will have luggage. So buy a suitcase with wheels, back home, which could carry about 10 kg. luggage. You can pull it like a trolley when required. You need to carry very less luggage to Arafat so the suitcase should not be large, but may be size of bag which we carry to office or college.

6. Commodities of daily use

You will get all commodities of daily use in Makkah and Medina. Hence, you need not worry if you forget to take along anything. However, if your luggage is less than 35 kg., you may take the following things along:

1. Utensils to eat and cook food, which are not fragile.
2. Toothpaste, soap and hair-oil
3. Prayer mat
4. Night suit
5. Rope and curtain (you might require a purdah for ladies in your hotel room)
6. Two Ihraams one made of thick cloth and other of fine material and a belt.
7. A mat to sleep on at Muzdalifah
8. Thermos or a water-bottle (to bring water of Zamzam from Haram to your hotel room)
9. Eatables having long shelf-life. You get all eatables in Mina and Arafat but it is better to carry a few with you.
10. If you use power glasses, then don't forget to carry an extra glass with you.

Two things, which are usually not required but it is better to carry them include a pair of sun glasses and a nose-mask.

It becomes easy to perform Tawaf on milk-white floor during afternoon wearing sun glasses. If you catch cold easily then the use of nose-mask can prevent you and others from infection. You can get it in any Medical store for Rs. 5 and it costs a Rial in Makkah.

7. Hand-bag

You will get a small hand-bag as a gift from Hajj Committee or the bank. It would accompany you all 40 days of Hajj and would be of great use to you. It will have two belts one to hang on your shoulder and another to tie it around your waist. If you tie both the belts well it would stick to your body and its chances of getting lost in crowd would reduce. It has two parts a small outer portion made of transparent plastic to keep your identity card and other papers and another to keep your slippers and other things. The volunteers throw away the slippers kept outside the door of Holy Haram. Other pilgrims take the slippers kept in the almira outside the door. Therefore, you should keep your slippers in a plastic bag and keep it in your bag. You have to sit in Holy Haram for even two to four hours. So it is advisable to keep a few dates, biscuits etc. in your bag. You will get Zamzam water to drink everywhere in the Holy Haram. If you do not get this bag as a gift, don't wait, buy one from the market yourself.

8. Traveling Suitcase

You may need to handover your luggage to porters atleast 10 times during your entire journey. They handle it very roughly. So your bags and suitcases should be tough enough.

In 2008 hajj pilgrims faced too much problems in Air-Travel. Many of them lost their luggage, and got stranded at Airport for many days, and with too much difficulties they reached home.

The root cause of all these problems was ignorance, and adamant nature of hajj pilgrims. First they ignored the size and weight of their luggage. And when Airline staff asked them for payment of extra weight, hajj pilgrims refused it. So Air-Line staff also refused to fly with them, and problem got worsen.

Government take strong notice of this incidence, and strongly implemented the rules and regulations. Hence you also take care about size and weight of your luggage, so that Air-journey of yourself and your companion remain comfortable and on time.

Saudi Government rules for baggage:

1. Hajj Pilgrims will be allowed 35 Kg. free Baggage on their flight.
2. While returning after Hajj they will be allowed 55 Kg. free baggage along with 10 liters of Zam Zam water.
3. 45 Kg. out of 55 Kg. will consist of your check in baggage, and your hand bag will be of 10 Kg. Check in baggage will consist of 2 bags which will be loaded

in the lower part of airplane. You will be allowed to take your small hand bag in the airplane.

4. According to Saudi Law 45 Kg. baggage should be kept in two suit cases. Each should weigh not more than 23 Kg.
5. The cane of Zam Zam should be square shaped and not round shaped, which should be packed in a plastics bag securely, so that water should not leak during air travel.
6. According to Hajj committee the size of both check in luggage should not be more than 64 inches and 44 inches respectively considering their length, width and height.
7. The size of bag or suit case which you carry in the airoplane should not be more than 22"X16"X8" and its weigh should not be more than 10 Kg. which can be easily kept in the upper rack of the airoplane.
8. Your excess baggage would be sent through Cargo. Baggage exceeding 55 Kg. will be charged extra and Hajj committee will take no responsibility for your excess baggage.
9. If you purchase smaller bag with wheels, then it will be convenient for you to carry it from Makkah to Mina and Arafat.
10. Why there is a restriction on size and weight of luggage?
Because at Air-Port bags are handled by conveyer belts, which passes through many windows. Larger size bags or articles can not be handled by belts.
11. You should not forget to put your cover number and your full postal address on each of your suitcases alongwith Embarkation point, and that too with a permanent marker so that it does not get erased. If by chance, your luggage gets lost, it could be returned to you with the help of cover number and address.
You should tie a ribbon or something to identify your luggage from a distance so that finding your luggage at airport becomes easy.
Another thing you should keep in mind is that your luggage will have to bear the load of others' luggage weighing as much as 500 kg. Hence, your suitcase and bag should not have any such thing, which may damage your as well as others' luggage.
12. It is possible that ladies get accommodation separately at either Makkah, Medina or Mina. So you should keep things of daily use with you separately or else you may need to call each other again and again.
Your suitcases should have strong locks so that you can deposit your money in them and go to Holy Haram without any worry.

9. Good Health

The most important thing to be taken along is good health, because the more energy you have the more you would be able to worship. You need to walk a lot during Tawaf, Sae'e and to and fro your hotel room and Holy Haram. I would give you a rough idea as to how much you will have to walk continuously daily

Tawaf:

Going around Holy Kaabah seven times completes a Tawaf and a single round is called 'Shoot' in Arabic. When you walk in the morning from 9:00 to 10:00 a.m., afternoon 1:30 to 2:30 p.m. and night 12:00 to 3:00 a.m. there is less crowd. At this time it takes 3 minutes for a round from a distance of 50 feet from Holy Kaabah and 6 minutes from a distance of 100 feet. Hence it takes 20 to 42 minutes for one Tawaf during non-rush hours. It may take more than an hour if the place is crowded.

When it is difficult to perform Tawaf in a huge crowd, one may need to go to the first floor or the roof. Here it takes 13-15 minutes for a single round. Hence seven rounds require 91-105 minutes.

Sae'e:

Safa and Marwa are 395 meters apart. Walking between these two hills is called Sae'e. We need to go around Safa and Marwa seven times to complete Sae'e. First round starts at Safa and seventh round ends at Marwa. A single round requires 4-5 minutes in less crowd. Hence seven rounds require around 30 minutes. It may take more than an hour in heavy crowd.

Going to and fro your hotel room and Holy Haram:

Hotels of pilgrims of first class grade are about 500 to 1200 meter away from Haram, it takes 15 to 30 minutes to walk this distance. However, there is a lot of rush from 4th Zilhajj to 15th Zilhajj. Hence walking this distance may even take more time.

Waiting For Prayers:

As 30 to 35 lakhs pilgrims reaches Makkah by 4th Zilhajj. Hence Haram is heavily crowded. If you don't reach 30 to 45 minutes before prayers, all the places would get occupied. Hence you need to start from your room an hour before every prayer.

Going to and fro Holy Haram requires time and effort. Hence people come for Tahajjud (Midnight Prayer) and go only after the Morning Prayers. Similarly, they come for Maghrib and go only after Isha Prayers. Many people stay in the Haram from Zuhar to Isha. They continue with prayers, recitation of Holy Quran or Tasbeeh.

- The reward of a prayer in Haram is a hundred thousand times that of a normal one. No neighboring mosques except Holy Haram hold this reward.
- For Makkah residents Nafl prayers is better than Nafl Tawaf, but Nafl Tawaf is more rewarding than Nafl prayers and other worships for those who come from other cities. Hence, a pilgrim should pray in Haram for all five times and perform Tawaf as much as possible.
Now you can calculate how much you have to walk and wait in Haram during a day.
- Holy Prophet (ﷺ) says, "A strong believer is better than a weak one." (Ibne Maaja, Muslim). Since a strong believer can perform many religious activities, which a weak one cannot.
- According to the saying of Holy Prophet (ﷺ), those who domesticate horses for Jihad get reward for each of its deed, including eating, drinking, walking etc. (Bukhari Shareef)
- If we maintain good health with an intention to work for the victory of Islam and Muslims we will get rewarded for this effort also.
- Doctors advise brisk walking at least 20 minutes a day. It prevents heart attack, diabetes and other such illnesses.
Hence, the first thing you have to do while preparing for Hajj is to walk 30 minutes in the morning and evening daily and to try maintain good health.
- In Makkah and Madina also take care of your health. Always eat easily digestible foods. Eat too much fruits. Always drink Zamzam water. In summer season when your thirst is not quenched by water then drink Green tea (Qahwa). Get up early in the morning by 4 a.m. so that you can conformable, go to toilet, have bath and then you can proceed for Tahajjud namaz.

10. Most important provision

- Allah, the Almighty says,
وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ (سورة بقره)
Translation:- "And the best belonging is piousness, and be careful (of your duty) to Me, O men of understanding." (Holy Quran, 2:197)
- The sacrifice of Qabeel, the son of Hazrat Adam (a.s.) was rejected just because he lacked piety (Taqwa).
Allah says, قَالَ إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ (سورة مائده)
Translation:- "... surely, Allah accepts from only the pious." (Holy Quran 5:21)
- Holy Prophet (ﷺ) said at the time of the Last Hajj:
التقوى همننا ويشير إلى صلاته ثلاث مرات (مسلم)

Translation:- "Taqwa (Piety) is here." pointing to his chest. (Sahih Muslim).

- Therefore, one needs to improve the condition of his/her heart before all the preparations of Hajj. If you intend to get the title of 'Haji', to show-off, to enjoy as a picnic, to shop well along with the intention of Hajj then perform repentance (Istighfar) and get ready to go for Hajj with a pure intention of pleasing Allah.

11. Prohibited Articles: (Saudi government has stictly prohibited following items.)

1. Arms(parts and spare parts),Articles for Military Use.
2. Explosive and Gun Power.
3. Kerosen Oil, Petrol, Every inflammable article and Stove etc.
4. Inflammable Articles, Sparkling game, Matches Box, and Game Rocket etc.
5. All intoxicating syrups and Medicines, soporific material, Opium, Marijuana, Cocaine or drugs extracted from these intoxicants.
6. Articles and Medicines containing poison are prohibited without Health Departments permission.
7. All medicines except those which are permitted by Health Department.
8. All printed material which is opposed to Islamic and moral principles.
9. Nude pictures, Photography or other things depicting Christian Cross.
10. Large size picture which you are carrying for sale.
11. Films, except those Tapes of Social films printed by Ministry of information and broadcasting.
12. Wireless and its parts unless imported for official use with permission from Ministry of communication.
13. Toy guns for children.
14. All shooting guns for children unless permitted by Home Ministry.
15. Knives, Daggers and Arms etc.
16. All those Books, pamphlets or other things which contain Communist propaganda or which opposes the policy of Saudi government and literature opposed to Islam.
17. Special flower to catch fish which is injurious to shipping and Human life.
18. Cigarette shaped sweets for children or things promoting smoking.
19. All maternal dispicting Israel, star or containing any Israel's symbol.

20. Oil and oil products injurious to people's health.
21. Black Moti made by glass, plastic or any other material.
22. Video and Audio Cassettes.

12. Articles Prohibited in cabin luggage

(These Items are not only banned in cabin luggage in Journey of hajj, but in every journey by Air-plane)

1. Scissors, Nail cutter, Blade, Knife, Table Knife and articles which could harm a man.
2. Nowadays Bomb manufacturing chemicals and Liquids are similar to Plastic therefore water Bottle and all other liquids are banned in airplane.
3. All such toys which could be used as Threat to Hijack Planes such as Plastic Guns etc. are prohibited.

Such articles are confiscated at every Airport.

4. At the time of checking your Baggage at the Airport if any Drug or Intoxicant is found then you face Death Sentence in Saudi Arabia.
5. Hair cutting Scissors, , Vegetable cutting Knife, Nail cutting articles and Children's Toys could be taken in (large suit case) check-in suit case which will be loaded in the lower section of the plane. These article are not banned in airplane, but you are allowed to travel with them in check-in luggage.
6. Scissors, Shaving blade, Nail cutter, Vegetable knife will be required during stay at Haram; after Umrah and before Hajj. Therefore keep these articles in check in suit case. You can use them after reaching your destination.



Recognized Hajj (Hajj-e-mabroor)

Hazrat Abn Hurairah narrated (r.a.) that someone requested the Messenger of Allah (ﷺ) that "O messenger of Allah which Act is more excellent ?" Holy Apostle (ﷺ) said, " Firm faith in Allah and his prophet." The questioner said, "After that?" The Holy Prophet (ﷺ) said, "Jihaad in the path of Allah. Again he said, "After that? " The messenger of Allah said, "Recognised Hajj." (Hajj-e-mabroor) (Bukhari, Muslim.)

Hazrat Immam Hussain (r.a.) narrates that a person said to Allah's Apostle (ﷺ), "O Prophet of Allah. I am weak and a coward too." Allah's apostle (ﷺ) said, "You can perform such a Jihaad whereby even a thorn does not cut you." He said, "Which is that Jihaad where there is no trouble?" Allah's apostle (ﷺ) said, "You perform Hajj." (Tibrani)

Who will be First?

I am lean and thin person just weighing 50 Kg. when I stand on my prayer carpet (Musalla) only one half portion is covered by me and the other half always remains vacant. I liked to offer my prayer in Haram Shareef at a place from where I could clearly see Kaabah. Therefore I used to go earlier than prayer time and selected a suitable place for my prayer carpet (Musalla).

As prayer time approaches, crowd start increasing, and 20 minutes before prayer all spaces get filled. After that the new comers start accommodating themselves between two persons. As 50% of my prayer carpet (Musalla) always remain empty, hence often I had a guest on my prayer carpet. And if he happens to be healthy (fat) person, then ultimately he sits at the centre of my prayer carpet and I on edge of it. I hat to sit on the margin, so one day I decided not to accommodate anyone on my prayer carpet. As soon as I decided it in my heart, the other day I myself lost chance of going earlier to Haram Shareef and select my favorite place for prayer due late coming. I started going late and requested other to accommodate me between them. Even sometime I was not able to carry my prayer carpet, and during January's icy cold I had to offer prayer on frosty floor in a corner or at the edge. After much repentance I could start the old practice again, and then after I happily allowed other person to occupy my vacant portion on my prayer carpet.

Just by thinking something wrong about haj pilgrims I lost my chance to offer prayer as I liked. What will happen to those who give immense trouble to Hajj pilgrims?

Who visits House of Allah (Baitullah) is Allah's guest and Allah is his Host, If you want to please the host then you have to serve His guest sincerely.

By fighting, pushing and pulling the guest you will only annoy Allah, you can not please Him in this way.

God forbid; You should not lose your chance to prayer as I suffered or your prayer might not be returned to you. Therefore at Airport, Bus Depot or at any other place if you are asked who is first ? You should reply, "First is the Guest of Allah then me."

The messenger of Allah (ﷺ) declared on Hajjatul Widaa, "The way in which killing, or looting and humiliating each other is prohibited at this occasion of haj, in the same way always it is prohibited to kill, loot or humiliate anyone." (Bukhari)

The Problem of Getting Lost During Hajj

Problem of getting lost in Holy Makkah

The mosque of Holy Haram has 92 gates which are numbered. Some gates are not numbered. If we count them also the total crosses the figure of 100. All the doors appear similar to a new person. Therefore one should note the number of the gate through which one enters for the first time, so that it is convenient to come out from the same door.

You will find that all the gates are extremely identical from inside the Haram (courtyard) also. Hence the government has constructed five Mihrabs of different colors at five major entrances. So you should keep in mind the colors while entering, so that you may exit from the same gate. The Mihrabs and their colors are described below:

Name of Gate	Color of Mihrab	Direction
1) Baab-e-Abdul Aziz	Green	This gate is number one and exits to Misfala region
2) Baab-e-Safa	White	This gate is opposite to Hajar-e-Aswad towards Mt. Safa from where Sae'e begins.
3) Baab-e-Fath	Blue	It is towards Mt. Marwa
4) Baab-e-Umrah	Grey	This is gate number 62
5) Baab-e-Fahd	Yellow	This is gate number 92. King Fahd has expanded a region of Haram, where 80,000 people can pray. This Mihrab is in that region only.

The office where lost property and people are sent is outside gate number 62. If you forget your gate and lack the courage and confidence to go home alone, then go to the office outside gate number 62. They will send you to your hotel or to the Muallim's office along with a guide.

Problem of getting lost at Jeddah airport

Jeddah airport is very large and vast. You will have to wait there for a long time and have to walk about 300 feet to the bus depot. All the poles of this airport are numbered. Guides will drop you at bus depot but if

you go for any other work then note the number of the pole, near which your luggage is kept.

3. Problem of losing the way in Mina

Most of people tend to forget their way at least once in Mina. Hence if you understand the geography of Mina then God Willing, you won't forget your way over there. Mina is a valley between two mountains. Upon entering this valley from Makkah, we will see Jumraat, (the place where we throw pebbles at Shaitan) and then starts the valley; going further ahead we will reach Muzdalifa. Arafaat is 6 kms away from Muzdalifa.

Mina is located in a long and narrow region. First of all, you should be able to identify the place of Jumraat well so that you remember ways and your tent with respect to place of Jamraat. Then there are three bridges over Mina perpendicular to the valley. Keep their names in mind. From the side of Jumraat, first one is named King Khalid bridge, second King Abdul Aziz bridge and the third bridge is outside Mina at the boundary of Muzdalifa, which is named King Faisal bridge. Most Indian tents are near first and second bridge only. For convenience of memorisation of the sequence, remember word KAF (K for Khalid, A for Aziz, and F for Faisal). Third and most important landmark to identify your tent are the poles in Mina, which are numbered. Even if you note the number on these poles, anyone would drop you at your tent.

Precautions and policies

- As soon as you reach to your lodge, get the visiting address card of your lodge, and always keep it in your pocket.
- You should carry a small diary and a pen in your pocket and note down following details in it:
 - i) Gate number of Holy Haram at the side of your hotel.
 - ii) Name of the famous hotel or shop near your hotel.
 - iii) Number written on the pole near your tent in Mina.
 - iv) Your daily expenses.

This will make it easy for you to find your way and you

will have a control over your expenditure also.

- Even two people get separated while performing Tawaf. So, instead of holding each other's hand tightly, they should mutually decide beforehand when and where they are going to meet after prayers. Everyone should note the gate number from outside while entering the Holy Haram. Also note down the name of gate or color of Mihrab after entering the Haram. (The names and numbers of gates are written on both sides but you should note down the color of Mihrab also which are at five major entrances, and which are in different colors, for convenience). Now, if you get separated from your companion while Tawaf, you should continue with your prayers instead of searching for your companion and meet him/her at predetermined time and place.
- It is possible to get separated in the crowd of Mina and Arafat. Here, you cannot even decide your meeting place. Hence, people follow this method over there:
 1. All the members of a group wear a similar mark on their clothes. E.g. A red ribbon or a flower so that it becomes easy to identify each other.
 2. One member of group holds high an identifier like a flag, an umbrella, a stick etc. All the members walk behind that leader seeing that identifier and can identify their group from a distance in case they get lost.
 3. Third option is the use of mobile phone, but one should use it when there is no other option. Switch your mobile off in Holy Haram and use it only after coming out. Angels curse the person talking about worldly matters inside the mosque, and a sin committed in Masjid-ul-Haram is a hundred thousand times punishable than ordinary one.

Lost Hajj Pilgrims and their luggage:

- If any of your companion is lost then report the matter to the branch office of Indian Hajj Mission. If any of your luggage is lost then report it to your branch office (A.H.O.) and after consulting them again report the matter to the office of Saudi government branch office of lost luggage.

lost cash or picked by thieves:

- If your cash is lost or if it is picked by thieves then contact H.O. of Indian Mission's Public Utility Desk. The H.O. is situated at the area of Shoaib Aamir. you will get Temporary relief from Indian Pilgrim's Utility

Forum (I.P.W.F.).

If your Hajj Companion is Dead:

- If your Hajj companion is dead then report the matter to the office of your Muallim and your branch office. Remember that the Dead person's transfer from his Hotel to graveyard and burial is the total responsibility of Muallim. Indian Hajj Mission's Contact Desk at Shoaib Aamir issues N.O.C. in this connection.

Emergency Medical Aid:

- In case of Emergency the branch of Indian Hajj Mission's Hospital or other Hospital will provide medical aid. Under critical condition you can call the doctor at your building also.

If there is any problem at Mina:

- Keep constant contact with the Muallim of your camp. Indian Hajj Mission's Mina camp can be contacted too.



The Jihaad of Women is Hajj:

Hasrat Aayesha (r.a.) narrated, "O Messenger of Allah (ﷺ) We consider Jihaad to be a Supreme effort then should we not participate in Jihaad? The Holy apostle replied, "Your excellent Jihaad is in recognised Hajj (Hajj-e-mabroor)." (Bukhari)

Hazrat Abu Hurrarah (a.s.) narrated, "The Messenger of Allah (ﷺ) said, "Hajj and Umrah Pilgrims are the guest of Allah. If they pray to Allah, He accepts their prayer and if they ask for Salvation, He will grant them Salvation." (Nisaai, Ibn-e- Maajah)

Hazrat Ibn Hurrarah (R.A.) narrates that Allah's Messenger (ﷺ) prayed for hajj pilgrims, "O, Allah grant salvation to Hajj pilgrims and grant salvation to those for whom Hajj pilgrim seeks salvation from you." (Ibne Khuzaimah r.a.)

Problems of Transportation During Special Days of Hajj

1. Return of a favor

If ten persons are staying in your house and twenty guests arrive and you treat them very well and happily, then what duty do the guests have towards you? They must pay for your favor with equal gratitude.

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (سورة الرحمن: ٦٠)

“Return (reply) of a favour should be good favour.”

(Holy Quran 55:60)

About thirty to forty lakh people reach Makkah during Hajj and in the month of Ramadan. This number is many times more than the population of Makkah. The civilians as well as the government serve the pilgrims as best possible as they can. So it is an obligation of the pilgrims to pray for their increase in sustenance and happiness (We recite this supplication while entering Makkah as well as while boarding the bus). If they happen to benefit from you then you should happily let them have it. One must not act miserly. The period of Hajj and the month of Ramadan are major seasons for hotels, shops, buses, taxis etc. over there to earn their livelihood. If you feel that they are earning more on those occasions, remember that they deserve it. You should help them and pay them without being stingy.

- Hazrat Buraid (r.a.) narrates that Holy Prophet (ﷺ) said that spending in Hajj is similar to spending in Jihad. (Ahmed)
- It is narrated in a tradition from Hazrat Aisha (r.a.) that Holy Prophet (ﷺ) said, “The reward of your Umrah is directly proportional to your expenditure on it. So the more you spend, the more reward you get.” (Ahmed, Tibrani, Behaqui)

2. Transport Arrangement

Thirty to forty lakh people try to travel in same direction during Hajj. It is not possible to arrange for transport of all these people at once and at the same time. Therefore, Muallim arranges to drop everyone by bus in three trips. But due to huge crowd on the roads and traffic they manage to make only two trips with a great difficulty. And the remaining one-third people either walk or go to the destination via private means of transport.

Those who manage to get in the vehicles during the first trip are active, clever and know the difficulties of travel very well from worldly point of view. These people reach the bus first and enter in it pushing and jostling each other.

Those who are patient and wait for a long time and travel in the second trip are usually simple people unaware of difficulties and fearful of crowds. The time to reach the destination ends before the departure of third trip. So those who are aware of the order of rituals and have the knowledge of Hajj laws, they start their journey without waiting. They either walk or travel by private taxis. For instance, if you want to go to Arafat from Mina then buses start for first trip immediately after morning prayers and come back at around 11:00 a.m. for the second trip and reach Arafat at around 2:00 p.m. If they come back for the third trip, it would be evening by the time pilgrims reach Arafat. Hence, the third round is not possible.

Hence, nowadays Muallims try to send hajj pilgrims to Arafat at mid-night. And because of the difficulties we faces at morning it is better to go to Arafat at night by Muallim's bus.

3. How difficult is it to travel on foot?

1. Mina is about 4.5 to 5 kms away from Holy Makkah.
2. Mina is itself about 1.5 to 2 kms long.
3. Muzdalifa borders Mina.
4. Arafat is 6.5 kms away from Mina
5. Safa and Marwa are 395 meters apart.
6. If you circumambulate (perform Tawaf) around Holy Kaaba from near the place of Ibrahim, you have to walk 150 meters to complete a round. So you will have to walk a little over a kilometer for one complete Tawaf (seven rounds).
7. When you circumambulate from the distance of 100 feet from Holy Kaaba, you have to travel about 1.75 kilometer in seven round of Tawaf.
8. Distance between Safa and Marwa is of 395 meters. Hence you will have to walk about 2.75 kms for complete seven rounds.
9. If you circumambulate from a distance of 100 feet

from Kaaba and walk between Safa and Marwa during Umrah, you will walk for about 4.5 km, the distance between Makkah and Mina. If you can perform Umrah easily, you can go to Mina from Makkah with the same ease and in the same time.

10. When you perform Umrah on reaching Makkah, you should estimate your physical strength. If you can perform Umrah easily then you can travel between Makkah and Mina easily.
11. If you can go around Safa and Marwa seven times once again after resting for a while after performing Umrah, you can travel the distance between Mina and Arafat easily.
12. People perform Tawaf five to seven times a day. This is more than the distance between Makkah and Mina or Arafat. As they have to walk at the same place, they manage to gather courage for it. While the journey of Mina and Makkah or Mina and Arafat is never undertaken on foot, hence the very thought of it drains all courage. Therefore, one must keep watch over his/her first Umrah. One must estimate his/her strength, keep faith on God's help and travel on foot as much as possible.
13. There is more grace of God for walking on foot. For example Hazrat Abdullah Bin Abbas (r.a.) narrated that the prophet of Allah said, "One who travels to Makkah on foot for performing Hajj and returns to his destination on foot (which means he complete his Hajj on foot), he earns seven hundred virtues (sawaab or blessings) on every step, and every virtue is similar to virtues in Haram Shareef. When asked about the amount of virtues in Haram the apostle of Allah said, "The amount of every virtue in Haram is One hundred thousand virtues of other places, which means seven crore virtues or sawaab on every step. 'Wallah Zul Fadlil Azeem."

Hence always try to walk while performing rites of hajj. But for those who can not complete their hajj rites by walking, my advices for them are as follow:

4. Journey from holy Makkah to Mina

Take the map of the tent of Mina from the Muallim before going to Mina. Wait for bus to Mina from your hotel in Makkah. You can go by bus as Muallims start transporting pilgrims to Mina from the night of 8th Zilhajj onwards. You have to reach Mina before noon on 8th Zilhajj so, most probably, you will get place in the bus easily. Also the bus will drop you at your tent and searching your tent for the first time may be a problem. If the Muallim doesn't start transporting pilgrims in the night itself there would be a great rush

and chaos in the morning. Hence, it is advisable to start for Mina on foot after morning prayers in such a situation.

If ladies or aged persons are with you who cannot walk, then you would have to wait and go by second or third round of bus. You need to only pray five times prayer after reaching Mina on 8th Zilhajj. You can do so even if you reach Mina at 2:00 p.m. in the afternoon.

If you can walk, have the map of Mina and courage to find your tent over there, then start on foot taking the name of Allah.

About 70 persons stay in a tent at Mina. People find it very difficult to sleep due to over-crowding. Those who reach Mina soon occupy as much space as they want And those who come later find it difficult to even keep their luggage. If such a situation arises, one must be patient. Deposit your luggage in a corner, gather a few religious persons and stretch a curtain in the middle of the tent to veil the ladies and try to send them to one side. This will free the extra space occupied by those who come early. Then you can divide the space justly amongst yourself with mutual agreement. Following the religious laws improve not only our hereafter but also our worldly life.

5. Journey from Mina to Arafat

Hazrat Muhammad (PBUH) went to Arafat from Mina after performing morning prayer. But nowadays about 35,00,000 pilgrims perform hajj rites. And when such a large number of people travel in one direction at one time then, there is extreme rush on road and traffic jam. Hence it is always advisable to go Arafat at night in bus of Muallim. There are four reason for this suggestion.

- 1) Muallim will take you to his tent, where you can comfortably relax, even sleep. You can perform namaz in congregation in your group.
- 2) Lunch will be freely served by Muallim.
- 3) There are good arrangements of toilets and bathrooms near tents of Muallim.
- 4) For return journey to Muzdalifa, bus starts near to Muallim's tent. Hence for those who can not walk will have convenience in getting bus.
- If you prefer to walk towards Arafat, then before reaching Arafat take left or right turn, and then arrive to Arafat. If you walk straight you will reach Namrah-Mosque. This place is so crowded that neither you can sit on ground to relaxing nor you can perform Namaz

comfortably.

- Hence it is advisable to reach Arafat at midnight by bus of Muallim, and perform morning namaz at Arafat.
- When you walk from Mina to Arafat you will see a sea of people on nearing Arafat, beware, a huge crowd doesn't mean that the place is Arafat. The plains of Arafat are limited area whose boundaries are already marked. The obligations(Farz) of halting at Arafat can be completed only by halting within boundaries. Some area of Masjid-e-Numrah and many nearby areas are not included in Arafat limits. When you enter the plains of Arafat, you should check whether you have entered into its limits.
- Totally eleven roads go to Arafat from Muzdalifa. Out of which, only two are reserved for pedestrians while other nine for vehicles. The two pedestrian roads start from Masjid-e-Sha'ul Haraam in Muzdalifa. Out of them, road number one goes to Masjid-e-Namra and road number two to Jabal-e-Rahmat. These roads will be numbered as one and two. Road number one is between road number 4 and 5 which are reserved for automobiles and road number two is between roads 7 and 8.

Masjid-e-Namra is located at the entrance of Arafat. A part of it towards Muzdalifa is outside the limit of Arafat while Jabal-e-Rahmat is inside Arafat. Both places are heavily crowded. If your group includes women and aged people, it is better to keep away from these two places. Otherwise there is a danger of getting separated from each other.

6. Journey between Arafaat and Muzdalifa:

Every year about 35 to 40 lakh people go for Hajj. People travel from Makkah to Mina and Mina to Arafat in a period of about 3 to 4 hours i.e. a person may start 3 hours before and another 3 hours later. However, all start travelling to Muzdalifa from Arafat together just after sunset. Therefore, vehicles parked at the end of Arafat away from Masjid-e-Namra remain stranded over there for as long as 3 to 4 hours and reach Muzdalifa at 3:00 or 4:00 a.m. at night. Thus both Maghrib and Isha prayers of the people get delayed. The Muzdalifa night is very important. Almighty Allah has praised "Shab-e-Qadr" saying that this night is better than a thousand nights, but He has ordered to remember Him in the night of Muzdalifa in Holy Quran as, "... so when you return from Arafat then remember Allah near Masha'ril Haraam (Muzdalifa) and remember Him as He has guided you though before that you were ignorant."

(Holy Quran 2:198)

If you want to reach Muzdalifa in time to pray, there is no option but to walk. Muzdalifa is about 6 kms from Arafat. About 20 lakh people would be walking along with you during this journey. You will feel good while walking along with these people, and even if you go slow taking short halts for rest, then also you will reach Muzdalifa in 2 to 3 hours.

And if you are tired or accompanied by women or aged, hire a private taxi because buses get packed till the roofs soon after Asr prayers, and the actual time of supplication in Arafat is from Asr to Maghrib. You should pray your heart's content during this period and start peacefully after Maghrib.

Muzdalifa and Mina border each other and tents of Mina are erected even in Muzdalifa because of space shortage. So you should travel on foot between them, and you might not even get a vehicle for such a short distance.

7. Journey from Mina to Makkah

It has already been mentioned that Mina is only 4.5 km. away from Holy Makkah, equivalent to the distance one travels during one Umrah. Hence you should travel from Makkah to Mina and Mina to Makkah on foot. If you walk, you will complete this journey in about 30 minutes. A vehicle may take 2 to 3 hours. Saudi Government is well aware of the difficulties of transport. Hence they have constructed good roads and tunnels to walk on for this short journey. Shade is provided on the way and drinking water arrangement is perfect. If you have a trolley your journey would be easier.

8. Taxi drivers of Haram:

Guard yourself from the taxi drivers of Haram while you stay there. Never trust them in any matter. Many of them are non-patriotic and have a criminal bent of mind. They are involved in numerous cases of fraud and robbery.

9. Necessary Information about Hajj Travel :

Study noticed pasted on your buildings about travel from Makkah to Madina, Madina to Makkah or Jeddah, or contact the office of Muallim and branch office of Indian Hajj Mission for information.

For ziarat of makkah -Madina's Historical Place brokers will approach you in your hotels,rooms. They will charge 15 to 20 Rials or more because it is a profitable business for them.

If you make a group and contact to contract Buses for this purpose then everyone will save half the amount.



Description of Namaaz during journey of Hajj

Problem of Congregational Prayers at Mina

- The second and most important as well as difficult work after 'Purdah' (veil) to be done on reaching Mina is to arrange for congregational prayers in the tent. There is Masjid-e-Khaif in Mina. If the mosque is away from the tent, it becomes difficult to reach there for five times prayer. Therefore, you should arrange for congregational prayers in the tent.
- Almighty Allah has stressed a lot on worship in Mina. Almighty Allah says,
"So when you have performed your devotions (in Arafat) then remember Allah (in Mina) as you remembered your fathers, rather a greater praise and glorifying..." (Sureh Baqra :200)
- "And laud Allah during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him..." (Sureh Baqra :203)
- So one should worship in Mina as much as he/she can. However, usually people waste their time in hanging out, chit-chat and gossip.
- It is difficult to establish congregational prayer in Mina because of three reasons:
 1. Disagreement of people about prayer-time.
 2. Problem of sects.
 3. Problem of Qasr prayers (prayers during travel).

Holy Prophet (ﷺ) says, "One who enlivens (revive) a Sunnat of mine will get the reward of a hundred martyrs." (Behaqui, Mishqaat)

Praying in congregation is a sunnat of Prophet (ﷺ). Hence, one should try to pray in congregation and not let the above factors come in its way.
- One should first of all make arrangement for 'Purdah' on reaching Mina. Then gather all the people and try to arrange for congregational prayers and make Imaam to such a person behind whom people of other sects do not object performing Namaaz. (Those who do not like to perform Namaz behind a person of other sect, may pray afterwards, but they must not leave the sunnah of Prophet (ﷺ) of praying in congregation)."
- Almighty Allah has ordered us to remember Him as much as we can. So we should worship Him as much as

we can within the boundaries of Islamic Law. A traveler (Musafir) can pray behind a native (Muqaamee) of that place. Hence we should try to make a native lead the prayers so that people whose prayers are not Qasr get an opportunity to pray all four rakats with a leader and travelers who will pray two rakat prayer extra will get increase in their reward. (If all are travelers then selecting a leader from among them and praying Qasr prayer would be better).

- One should pray Nafeel prayers as much as he/she can, apart from those which are Farz. Or at least, sit on the prayer mat and recite Tasbeeh for about 15 minutes to half an hour. This will inculcate a feeling of devotion in others also. People usually pray at the same place in the tent where they rest. If you get up as soon as you complete your prayers, others will also try to wind up so that no inconvenience is caused to anyone. Therefore, one should try to pray fully the Islamic law permits, and include recommended prayers and Tasbeeh as much as you can.
- One should appoint two Imaam (leaders) and two Muezzins, so that if one is absent for any reason the other could take his place. Also, you should write prayer timings on a paper and hang it outside the tent so that people can always remind themselves.

May Almighty Allah create unity among Muslims, grant them a perfect faith and give them success in the both the worlds. (Aameen)

Description on Qasr prayers

- If a person intends to go on a journey 78 kms away from his home, he would be considered a traveler as soon as he leaves his city.
- If a person decides to stay for less than 15 days on reaching his destination, he would be considered a traveler over there. If he intends to stay for more than 15 days, he would be considered a native in that city and a traveler while on his journey.
- The four rakat obligatory prayers would be two rakats for a traveler, which are called Qasr prayers.
- If a traveler does not pray recommended prayers, there is no punishment. On the other hand, if he prays, he will get the reward accordingly (his reward won't be reduced).

- Prophet Muhammad (ﷺ) used to offer two rakaat recommended prayer (Sunnat) of Fajr and three Witr prayers of Isha, even in journey.
- If a traveler prays behind a native leader, the prayers of former would be in order without any doubt and he will have to pray full prayers with the leader.
- The prayers of natives will also be in order if they pray behind a leader who is a traveler. However, as soon as the leader starts salutations (salaam) in a Qasr prayer after two rakats, they should stand up and complete their remaining two rakats.
- According to Hanafi school of thought, if a traveler is praying alone, it is obligatory to offer Qasr prayers while according to other schools, it is allowed and not obligatory.
- Saudi scholars follow Hambali school of thought, hence all prayers in Saudi are held much before the time specified by Hanafi school. If you pray in congregation in any mosque according to Hambali timings, your prayers would be in order. However, if one is praying alone or arranging for congregational prayers in Mina where all pilgrims are Hanafi one must follow the timings specified by Hanafi sect.

Are You A Traveller in Mina?

- If you intend to stay more than 15 days after more than 78 Km. journey, then you will be treated as local. But at a new place if you intended to stay at two places, and each place you intend to stay less than 15 days then you will be treated as a traveler at both the places.
- In the past Makkah was a city and Mina was a Valley between two mountains and both were separated. Mina was not populated or Makkah's population did not spread up to Mina. Therefore these two were regarded as separate places and if any pilgrim's stay at Makkah was less than 15 days before hajj then he was regarded as a traveller at Makkah, Mina, Muzadalifah and Arafaat. And it was compulsory for him to do Qasr in Namaaz (as per Hanafi school).
- But now the areas of Mina and Muzadalifah have been included in the jurisdiction of Makkah and that the population of Makkah has extended continuously upto Mina. There is a line of buildings on the paralled mountains of Mina.
- It is reported that Arafaat is also included in Makkah from 2009. Pilgrims do not overstay at Arafaat during night and and return to Makkah during evening from Arafaat.

- Therefore pilgrims staying less than 15 days in their haj journey will be only regarded as travelers, otherwise all will be regarded as locals (native). Totals stays means stay before Hajj at Makkah, 5 days stay of Hajj at Mina and stay at Makkah after Hajj. If your total comes to less than 15 days then you will be regarded as travelers, otherwise if your stay is more than 15 days, then you will be considered as local (Muqaamee).

Stay at Arafat and Namaaz

- After inclusion of Mina and Muzadalifah in Makkah city, nowadays most of Hajj pilgrims are regarded as locals therefore they have to offer complete prayers without Qasr.
- There is a grand and large Masjid-e-Namraah at Arafaat. Here pilgrims offer combined prayer of Zuhr and Asr two Rakaats each as Qasr at the time of Zuhr. If you are local and Hanafi then ask scholars about the performance of Qasr at Masjid-e-Namraah.
- According to Maaliki and Hambali maslak all local and pilgrims are allowed to offer Qasr Prayer at Arafaat. While according to Hanafi Maslaka local can not offer Qasr Prayer. The Imaam of Masjid-e-Namraah is local and leads Qasr Prayer. This is allowed in Maaliki and Hambali maslak, but not in Hanafi maslak.
- Pilgrims who have performed Hajj many times, according to their experience they advise that if you are in a group having ladies and elders then you should not go to Masjid-e-Namraah. There is a huge crowd over there which even prevents you from standing or sitting for prayer, and it is sure that you will be separated from your group in huge crowd.
- Therefore if your Muallim takes you to his tent at Arafaat in the night of 9th Zilhijjah or in the next morning, do not hasitate to go in his company. Muallim will offer free Lunch in his tent after Zuhr. Offer prayer in your tent with full peace of mind and heart. Offer Salat at appointed time and recite Tasbeeh in your spare time.
- According to Hanafi maslak if you offer prayer in your tent away from Masjid-e-Namraah, then offer Zuhr at the appointed time and offer Asr Prayer at its appointed time. Do not combine the two prayers. If you are local then offer complete prayer, do not offer Qasr Namaaz.
- At Arafaat, offer prayer along with the companions of tent in congregation. Arrange for Azaan before prayer as well as arrange for Takbeer before Prayer.
- Prayer of Haram Shareef and on the day of Arafaat the prayer of Masjid-e-Namraah is aired on Radio and T.V.

but following the voice of Radio and T.V. you can not offer prayer in congregation at your tent. Never imagine about such prayer. It is obligatory to form rows for congregation. There should not be a gap between the Imaam and followers where two rows could be formed on ground or vacant place, or there should not be a road in between where a Vehicle could pass through. There should also be no tent or house between the rows. Therefore if you hear the voice of prayer from Masjid-e-Namraah through speaker and if there is distance in between, then do not offer prayer on the voice of speaker.

Prayer at Muzdalifah:

- After sunset at Arafaat you have to start for Muzdalifah without offering Maghrib Prayer and offer combined maghrib and Isha at Muzdalifah.
- If you reach Muzdalifah before Maghrib, Do not offer Maghrib and wait upto Isha then at the time of Isha offer prayer with one Azaan and with one takbeers, the salat of maghrib (Farz) first, then offer Isha farz. And afterwards pray sunnat, Nafil and Vitir of both Maghrib and Isha.
- This prayer will not be regarded as Qaza (Late) at Muzdalifah till Dawn. Therefore when you reach Muzdalifah try to offer prayer in congregation if possible, otherwise offer your prayer alone.
- At the time of Fajr Prayer a cannon is fired so that pilgrims will know the timing of Fajr Prayer.
- If you are at Muzdalifah in a group then recite Azaan over there and offer prayer in congregation. Then recite Tasbeeh and Wazaef and Five minutes before sunrise walk towards Mina.

When It is right to walk in front of a Namaazi:

- The Messenger of Allah (ﷺ) warned, "If a person know the punishment of passing in front of a namaazi, then he will wait there for forty years, but would not pass through. (Bukhaari, Abu Daud.)
- If a circumambulator passes in front of a Namaazi, white circumambulating then it will not be regarded as a sin of that person or that Namaazi.
- In Hanafi Maslak, there are two directives or assertion about passing in front of a Namaazi. According to first assertion you can pass in front but outside the place of prostration of a Namaazi. And according to second assertion you can pass in front of a Namaazi but ahead of two rows. "Two Rows" means one row of Namaazi and one more row in front of him (first Namaazi). This second command is to be followed in the large Masques also.

- If there is so huge crowd in Masjid-e-Haram and Masjid-e-Nabawi during the days of Hajj, and you have to pass in front of Namaazi under any circumstances, then you are advised to follow the second assertion with utmost care. But when it is not possible to act on the second assertion then you can pass in front of the place of prostration. (Not through the place of prostration or Sajda)
- Outside of Masjid-e-Nabawi and Masjid-e-Kheef pilgrims rows for farz prayer ahead of Imaams. If followers will stand ahead of Imaam then their prayer will be invalid.

Importance of Congregation

- Hazrat Ibne Masood (r.a.) narrates, "A person who would like to present himself in front of Allah as a Muslim on the day of Judgment, should offer all five-times prayers in a mosque where the prayer-call is given for congregation. Praying five times in congregation is included in the guidance provided to Messenger of Allah (ﷺ) by Almighty Allah. If you pray in your houses, you have indeed neglected a Sunnat of the Prophet (ﷺ) and you have gone astray on neglecting the Sunnat of the Prophet (ﷺ). "I have not seen any companion remaining absent from congregation. Only that person remains absent from congregation who is an open hypocrite (Munafiq). Even sick persons take support of two men and attend the congregation." (Sahih Muslim).

Prohibited Timings for Prayer:

- Prayer is prohibited at the exact time of Sunrise, at the time of Declining Sun, at the time of Sunset, irrespective of whether you are in your Country or in Haram Shareef.
- If you break your intention (Niyyah) after you start Nafil Prayer then it is Binding (Waajib) on you to repeat your Nafil again. If you leave Nafil thinking that it is not Binding and do not repeat it then you will be held guilty.
- At the end of circumambulation (Tawaaf) if you offer Two Rakaats of Nafil at the prohibited timings then our prayer will not be valid, therefore your Tawaaf will remain incomplete without prayer. If you do not repeat your prayer, till that time you will be considered as guilty. Therefore always remember the prohibited timings in the Haram shareef.
- It is rewarding (excellent) to offer prayer at the place of Ibrahim (a.s.) in Masjid-e-Haram. Presently this place comes in the way of pilgrims who are performing Tawaaf. If anyone stands there for prayer then he

cause trouble to Muslims performing Tawaaf. Causing trouble to Muslim is strictly prohibited (Haraam), while performing Namaaz at Muqaame Ibraheem is desirable. Do not perform haraam just for cause of desirable.

- Earlier, place of Ibrahim (Muqaam-e- brahim) was only seven feet away from Holy Kaabah. When the number of pilgrims increased then it became troublesome for prayer in the way of Tawaaf. For the facility of Tawaaf Hazrat Umar (r.a.) shifted place of Ibrahim at a distance of 46 feet away from Kabaa Shareef.
(Fatah-ul-Baari, Sharah AL Hadeeth;7783)
- If you disregard all advices and are bent upon to offer prayer at place of Ibrhim then remember that now it is not situated at the same place mentioned in Holy Quran. That place was just near Kaabah Shareef. Rememeber that hazrat Umar (r.a.) removed this hindrance in Tawaaf. So you should not persist to offer prayer at Muqaame Ibrahim and become hunderence for others. Therefore do not come in the way of pilgrims performing Tawaaf. Offer your prayer in the back rows away from pilgrims performing Tawaaf.



Hajj of child

It is not Obligatory for Minor to perform hajj but if he/she performs, then his/her parents will be rewarded for that hajj. After becoming major he/she has to perform again. If a child is intelligent he can perform Hajj under the guidance of his parents, then he/she can perform all rites which he can. And parent will perform other rites on his/her behalf like Rami Jamrah, Qurbani etc.

If child is very small then the parents should performs Niyyat and take the child to all place of hajj and enable him to perform rites if he can otherwise act on his behalf. If child is unable to perform Twaaf and Sae'e then put him on your shoulder and perform Tawaaf and Sae'e. It is preferable to perform your own Tawaaf and Sae'e first and then perform on behalf of the child. Child has to wear identical Ahraam as his parents adorn (wear).

If a child committe a mistakes then he need not pay the penalty as he is unaware of the rite. His gardian also need not pay penalty as it is not their fault.

Who is right?

Once prophet Muhammad (ﷺ) sent a group of his companions to another city, and instructed them to perform Asr Namaaz only after reaching that city.

On the way companion got delayed, and they realised that before sun-set it is not possible for them to reach the destined city. So some decided to perform Asr Namaaz before reaching that city. Because they aware of the opinion, that prophet Muhammad (ﷺ) has come in this world to establish Namaaz. His (ﷺ) instruction never mean to avoid Namaaz, or delay Namaaz from it's time. So they performed Namaaz before reaching the city. While remaining companions said that, Islam is basically teaching of prophet Muhammad (ﷺ). Whetever he (ﷺ) said is Islam. So they delayed Namaaz and on reaching that city they performed it.

When they returened to Madina, they informed holy prophet (ﷺ) about this confusion, and asked that who is right among them? Holy prophet (ﷺ) said, both are right.

Explanation: Holy prophet (ﷺ) said that both are right, because reward of a deed is as per intension. As intension of both the group was to follow instruction of holy prophet as sincerely as possible. Hence holy prophet (ﷺ) said both of them are right and no one is wrong. This is very important hadees and you should remember it.

In journey of Hajj you will find difference of opinion of differences in way of prayer on each stage, or at every place. Neither argue with others, not consider other sects as wrong. You do your prayer with best possible concern, and most pure intension, and depending on your intention almighty Allah will surely accept it.



Umrah of Ramzan

Hazrat Abdullah Ibne abbas(R.A.)narrated that the Holy Prophet (ﷺ) said, "The Umrah of Ramzan is similar(equal) to performing Hajj or he said it is equivalent to perform Hajj in my company."

(Bukhari, Muslim.)

Hajj Of A Child

"Hazrat Saaeb Bin Yajeed narrates that his father enabled him to perform Hajj alongwith the Holy Prophet (ﷺ) at the time of Hajjatul Widaa when he was seven years old." (Bukhaari)

Problem of Sects

- It is narrated that there was an old man in Bani Israel. He prayed to Almighty Allah, "O Allah, free me from all the worries of this world so that I worship You day and night." Almighty Allah accepted his request. He left that person on an island. He caused a pomegranate tree to grow there and made a spring to flow on that island. The elderly man used to eat a pomegranate daily, drink water from the spring and keep himself busy in worship day and night.

He continued his worship without committing a sin for his whole life of 500 years. When he died, angels presented him before Almighty Allah and He said, "Go, I forgive you through My mercy."

The man felt very awkward and he felt in some corner of his heart that his 500 years' prayers should have been enough for his salvation; then why Almighty Allah forgave him with His mercy?

Almighty Allah is fully aware of even the thoughts of servants. He ordered the angels to take the man to Paradise.

The way to Paradise goes over hell. Everyone has to pass the bridge of Sirat. Allah's pious servants will cross the bridge with the speed of light but those who are not pious will face trouble.

Angels took the old man of Bani Israel and walked towards Paradise. Heat began to increase as they neared hell. The man felt thirsty and his throat started getting parched. When they reached near hell, the thirst was unbearable. A hand rose up at that time holding a glass of water. It asked the old man whether he wanted to purchase that glass of water? The old man was dying of thirst, so he asked the price of that glass of water. A reply came saying that its price was five hundred years' worship. The old man had five hundred years' worship with him. He gave it up immediately to purchase water and drank it.

When angels saw the treasure of good deeds of that old man empty, they stopped the journey of Paradise and took him to Allah.

Almighty Allah said, "I kept you away from all worries of the world, gave you food and water day and night for five hundred years, and fulfilled your all needs. You paid for a single glass of water by worship of five hundred years. Now, when I favored you for five hundred years and granted you My bounties, how did you thank Me for that? Give me the account of it."

The old man of Bani Israel fell down in prostration,

repented and said, "O Allah! Surely, only that person will go to Paradise whom You forgive through Your kindness."

- It is narrated by Hazrat Abdullah bin Umar (r.a.) that Hazrat Muhammad (ﷺ) said, "Whoever will say 'Kalma', that is no one is eligible to be worshiped except God, and Hazrat Muhammad (ﷺ) is His Prophet, he will accompany me in heaven. God has promised it in His book (Holy Quran 4:69). And whoever recites 'Subhanallah', a hundred thousand blessings will be recorded in his book of deeds."

Someone asked, "O messenger of God (ﷺ) (when there is so much blessing for small prayers then)! How we will be punished in Hell?" Prophet said, "I swear by God that people will carry so much of blessings that even a hill cannot bear its load, but when it is compared with blessings of God (gift of God which He showers on us), then the gift of God will be heavier than the earned blessings of people." Then the Prophet recited the Holy Quran (76:1-4), which describes punishment of Hell because of ungratefulness. (Tibrani)

- Hazrat Umar Farooq (r.a.) says, "If the Almighty Allah punishes me in hell, it is His justice, and if He grants me Paradise, it is His mercy." (?????)

- Holy Prophet (s.a.w.s) says,:

لَنْ يَنْجِيَ أَحَدُكُمْ عَمَلَهُ . وَلَئِنْ يَأْتِيَنَّكَ اللَّهُ . لَا إِلَهَ إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ

"None of your deeds will help you to get salvation." Hazrat Aisha (r.a.) asked, "O Messenger of Allah (ﷺ)! Not even your deeds would help you in getting salvation?"

Holy Prophet (ﷺ) said, "Even my deeds won't help me in getting salvation unless Allah's mercy prevails and covers me up. Even my deeds won't provide me salvation and only divine mercy will provide salvation."

(Mishkaat)

- Ritual purity (wazu) is a must for prayers. Your prayers won't be in order even if a small impurity is present on your clothes or body. If you are in the state of Janabat, (Napaaki) impurities are present on your body and clothes and if there is no water, then Almighty Allah has ordered to pray after performing Tayammum.

(Sureh Nisa:43)

One should hit the palms on soil and rub the dust on face and hands to complete Tayammum. Does rubbing some soil cleans impurity? No, this is just a formality. Actually, Almighty Allah sees your intention, devotion

and effort and He accepts such a worship also, which is not worthy of acceptance.

Almighty Allah is the Greatest and the Ruler of whole universe. He does not need anyone's permission and does not have to account for His deeds before anyone. He has power to follow His Own Will.

- Those scholars who accuse at the whole world and consider all sects wrong except their own, go and tell them, "Sir, purify yourself well, go to Holy Kaaba, pray there with full concentration and devotion and then can you give guarantee that Almighty Allah has accepted your prayers and worship?"

No one can give such guarantee, thus how can a person who cannot guarantee the acceptance of his own prayers, guarantees about others that Almighty Allah would not accept their prayers?

- Differences between Shias and Sunnis were so severe during Abbaside period that it finally led to the end of caliphate. However, the business of those beggars was very vigorous and sky was the limit of their earnings. A group of these beggars stood on one side of the bridge of River Tigris and another group on the other side. This bridge was in the middle of the city.

One group sang the praise of Hazrat Ali (r.a.) and Ahle Bayt. While the other glorified Hazrat Abu Bakr (r.a.) and Hazrat Umar (r.a.). Shias and Sunnis used to encourage their groups and provide them financial aid. In this way, both groups gathered huge amounts from morning to evening and met at a place at night to distribute the sum.

- According to Hazrat Abu Hurairah (r.a.), Prophet Muhammad (ﷺ) said, on Judgment Day a religious scholar will be produced before God, Who will ask him, "I blessed you with religious knowledge. How did you thank me?"

The scholar will say, "O God, I preached Your message to Your creatures." God will say, "You lie. You preached so that people should call you a great scholar, and indeed they called you as such and you already got the recompense of your effort in the world." Then that scholar will be also thrown into Hell.

Same matter will be happen with martyr and wealthy people. So first batch of human being who will enter in hell will be scholars, wealthy and those who fight for religion only for show-off. (Muslim)

- The beggars of Baghdad were not the only ones who took advantage of mutual conflicts among Muslims. Even today, people following their footsteps are present who take the benefit of contradicting beliefs of Bareilvis, Deobandis, AhleHadith, Shia, Sunni and other Muslims.

- Holy prophet (ﷺ) said that, "If you don't argue with others, even you are right, then I guarantee you a house near paradise." (Abu Dawood)

Even after knowing such hadees, and verses of holy Quran you will find hundreds of scholars deeply engaged in criticising other sects, as though it is main aim of their life. As per hadees narrated by Hazrat Abu Darda (r.a.), written in book of Musnad-e-Ahmed, prophet Muhammad (ﷺ) said, "God has created many human-being only for hell."

Those scholars who keep on criticising others, should cross-check themselves, and assure that they should not belong to those who are destined for hell.

Therefore, for God's sake, we must beware of such people and not believe their contradicting talks because they cause strife among people for their personal honor and benefit.

- When there is no water we become helpless and in such condition we do Tayammum. And in such condition even when impurity is sticking to our body and clothes God accepts our prayer.

We also face the same helplessness in Hajj. We cannot change and keep prayer-leader (Imam) of our choice. Allah and His Prophet (ﷺ) have ordered that prayers should be held in congregation in a mosque. It is not allowed to pray at one's house without a valid reason after one has heard the prayer-call.

Therefore, one should follow this order of Allah and pray in congregation in Holy Haram only. God willing, (InshAllah) Almighty Allah will accept your prayers even if they are not worthy of acceptance, after seeing your intention, devotion and effort. And also, Almighty Allah sees only devotion and gives salvation through His mercy only.

- The old man of Bani Israel could not attain paradise with the sole support of his worship of five hundred years. Now, how will you be able to attain Paradise by prayer of few years, That is also by praying alone or setting up a congregation with a leader of your own faith?
- Dear friends, the reward of a prayer in Haram Mosque is hundred thousand times more than a normal one in other common Mosque. If one prays in congregation in Haram Mosque, the reward would be 2700000 times. Hence, for God's sake, one should come out of these sectarian differences on this auspicious occasion of Hajj. You should try to offer all prayers in Holy Haram only and that too in congregation.
- If, after continuously hearing the poisonous speeches of scholars, your mind has become such that you find it really uncomfortable to pray in congregation, then you may pray alone again after congregational prayers, but

compulsorily take the reward of a prayer 2700000 times by praying in congregation. Otherwise, this will be a great loss in your life.

May Almighty Allah accept every worship act of yours, fulfill and accept each of your permissible supplication and grant you the bounty of Hajj. Aameen



Advantages of memorising 40 Ahadeeths by Heart:

It is narrated by Hazrat Abu Darda (R.A.) that the Prophet (ﷺ) of Allah ﷻ was asked about the quantity or limit of knowledge attained by a person when he becomes a Faquih (scholar) (and is regarded as a scholar on the day of Judgement) the Holy Prophet (ﷺ) said, "A person who learns by heart 40 Ahadeeths connected with principles of Deen for the benefit of my Ummah follower, Allah almighty will raise him as Faquih on the day of Judgement and I will be Inter Cesar for him and will be a witness for his virtue and goodness." (Baihaqi)

There are more than 40 Ahadeeths in this Book. Study carefully these 40 Ahadeeths alongwith information about Hajj and memorise them by heart then Insha Allah (God Willing) you will be regarded as a Faquih (Scholar) on the day of judgement.

Seeking Knowledge is Obligatory

The messenger of Allah directed, "It is compulsory for every Muslim (Men and Women) to seek knowledge of religion (Deen) as narrated by Hazrat Anas (a.s.)

Are We Muslims too?

Hazrat Hasan Basri (r.a.) was a renowned follower (Tabaeen) who performed Ziyarat of great companions (Sahaba). He lived in such a time when traditionalists, Imams, scholars, and believers were present at each step.

One day someone asked, "How were the holy companions?" He replied, "If you would have seen them you would have said that they are mad. And if they see you they would say that you do not even have a distant relation with Islam."

Just imagine! Hasan Basri (r.a.) is saying this at a time when countless people who had met the holy companions were still alive. If he had seen our deeds and character; who knows what he would have thought about us?

Importance of Congregation

Hazrat Ibne Masood (r.a.) narrates, "A person who would like to present himself in front of Allah as a Muslim on the day of Judgment, should offer all five-times prayers in a mosque where the prayer-call is given in congregation. Praying five times in congregation is included in the guidance provided to Messenger of Allah (s.a.w.s.) by Almighty Allah. If you pray in your houses, you have indeed neglected a Sunnat of the Prophet (ﷺ) and you have gone astray on neglecting the Sunnat of the Prophet (ﷺ). "I have not seen any companion remaining absent from congregation. Only that person remains absent from congregation who is an open hypocrite (Munafiq). Even sick persons take support of two men and attend the congregation." (Sahih Muslim).

Mother will be rewarded for the Hajj of her child

"Hazrat ibn Abbas narrates that the Prophet (ﷺ) of Allah met a Caravan at Roha, Holy Prophet (ﷺ) asked, "who are you?" They replied, "We are Muslim and who are you?" Holy Prophet said, "I am the Massenger (Rasool) of Allah." A woman raised her child from camel's saddle and said, "Can he perform Haj?" Holy Prophet (ﷺ) replied, "Yes, he can, but you will be rewarded for this Hajj." (Muslim)

Stoning the Shaitan (Ramee Jamaar)

- Mina is the valley from where Prophet Ibrahim (a.s.) passed with Prophet Ismail (a.s.) to sacrifice the latter. Three Jamraat are places where Shaitan tried to deviate the two of them and was driven away in reply. He was insulted then also. People insult him even now by stoning him following the Sunnat of Prophet Ibrahim (a.s.).

- Pillars are erected at places where Prophet Ibrahim (a.s.) threw stones at him. There is no Shaitan in these pillars neither we need to hit these pillars. The actual place to be hit by a pebble is the base of these pillars. Hence your pebble should fall at the base directly or after hitting the pillar. If you throw a pebble so forcefully that it bounces back outside the circle after hitting the pillar, your pebble is wasted. It won't be counted and you will have to throw another pebble. If you do not hit another pebble your rite will remain incomplete.

In Arabic language Ramee means to throw. Jamaar means pebbles. Ramee Jamaar means throwing pebbles (small stones).

- Ramee-Jamaar is a necessary (wajib) rite of Hajj. Without it Hajj will be completed, but one has to pay penalty (sacrifice) for not performing it.
- It is not correct to collect pebbles from dirty places or near pillar of shaitan (place of Ramee Jamaar).
- Washing pebbles are good but not compulsory.
- Pillar of Shaitan (Jamrah) should be stoned seven time. Every pebbles should be thrown individually. If more than one or all seven pebbles thrown in one shot then also they will be counted as one throw only, even if each pebbles hit or fall individually. Hence remaining count for seven throw should be completed.
- Hitting more than seven time is bad (Makrooh). But if you doubt the number of hit, then as a precautionary measure you can throw an extra pebble.
- 1) If someone thrown only three pebbles on one day (four pebbles less than desired seven throw) 2) Or in three days of throw he thrown eleven less pebbles than the required quantity. 3) If someone skip one day complets Ramee Jamaar. 4) Or someone skip Ramee Jamaar of all the three days. If you commit only one mistake out above mentioned four or all the four mistakes, then you have to offer only one sacrifice as penalty.

- If someone could not thrown three or less then three pebbles out of seven on 10th Zilhijja and in remaining three day he could not throw 10 or less than 10 pebbles out of desired quantity. Then for each deficit of count one has to pay penalty equal to a sadqaa (1.75 Kg of wheat or equivalent cost of it.)

For example if someone forgot to thrown two pebbles out of the total quantity required, then he has to pay penalty of 3.5 Kg wheat ($1.75 \times 2 = 3.5$ Kg) or equivalent of amount.

- Hitting pebbles from a distance of approximately 7.5 ft. (five hand away) is recommended (Sunnat). You can hit from further away. But hitting closer then approximately 7.5 ft. is not recommended (Makrooh).
- There is no compulsory style of holding pebbles. But holding by thumb and first finger is desired (Mustahib) . It is also desired to raise hand so high that arm-pit opens-up.
- Throw only one pebble at one time. And recite following supplication while hitting.

بِسْمِ اللَّهِ الْكَبِيرِ، رَغْمًا لِلشَّيْطَانِ وَرِضًى لِلرَّحْمَنِ

"I begins with name of Allah (Swt), Allah (Swt) is almighty. I through this pebble to humiliate shaitan and to pleasure Allah (Swt)."

- If you by mistake inter-change the Arabic words while reciting supplication then it will be a sin. Hence first recite supplication in your won words. And while thrown pebbles say "Bismillah-e-Allah-ho-Akbar". After hitting to pillar your pebbles should fall within boundary wall, otherwise it will not be counted. Throw one pebble at a time. If you throw more than one pebble at a time then it will be counted only one pebble.
- On 10th Zilhijja you have to hit only big-shaitaan (Jamrah-Aqbaa). Just before hitting first pebble, stop reciting Talbiya. (Labbaik)
- On 11,12,13th Zilhijja you have to thrown pebbles on all the three shaitan. First you should hit smaller one then middle shaitan and at the end the big shaitan. This sequence is recommended (Sunnat)
- pebble should be thrown one after another. Delaying second throw after first is not recommended (Makrooh). Similarity delaying stoning of second shaitan after first is also not-recommended (Makrooh). The delay is allowed only for supplication (Dua).

- Seeking supplication (Dua) after hitting small and middle shaitan is recommended (Sunnat). These two place are those important places where supplication is accepted by Allah (Swt). (Hazrat Muhammad (ﷺ) has stayed at these two places for supplication for so long period that one can read Surah Baqrah of Holy Quran).
- It is not recommended (Sunnat) to stop for supplication after hitting the big shaitan on any day.
- You can face in any direction while throwing pebbles. On 10th Zilhijja while stoning big shaitan, Mina was on right hand side and holy Makkah was on left hand side of Prophet Muhammad (ﷺ). Hence stoning big shaitan on this position is recommended (Sunnat).
(Muallimul Hujjaj)
- Passing (wasting) time between two hits, or wasting time between stoning of two shaitan is not recommended (Makrooh). when a person is required to stone for another handicap person, then right procedure is to finish stoning from our side, and then restart from beginning the stoning from another person. But nowadays it is not possible to walk in reverse directing due to restriction of police. Hence in this helpless condition, one should throw all seven pebbles for himself, then throw all the seven pebble for another handicap person, before hitting the next shaitan.
- The Most honoured (afzal) time for hitting big shaitan on 10th Zilhijja is from sunrise till noon, And on 11,12,13th Zilhijja it is noon till sunset. Allowed (Mubbah) time on 10th Zilhijja for stoning big shaitan is from noon till sunset, and on 11,12,13 Zilhijja it is from sunset till early morning (subah-sadiq or 90 minutes before sunrise.)
- About 35 to 40 lack people perform hajj every year. concentration of such a huge crowd at one place at honoured (afzal) time result in stamped and loss of life.
As per Hadees shareef troubling a muslim is strictly prohibited (haraam). Committing a strictly prohibited act (troubling muslim) while performing a hajj rite at good time is never recommended. Hence scholars declared a fatwa that one can stone the shaitan at allowed (mubah) time without any hesitation. If your intention of stoning shaitan at allowed time (mubah time) will be to protect muslim from stamped, then Allah (Swt) may bless you even more blessing. (Insha allah).
- For women, sick and old people the stoning of shaitan was allowed till early morning since the time of prophet Mohammad (ﷺ). Now it is allowed for all.
- While going for stoning, do not carry any bag, small kids, handicap person on wheel chair. Take care of your

clothing also. They should not be loose and hanging. While walking in crowd, never stop or bent- down or sit on ground to lift anything. It may cause stamped.

- When you reach the place of stoning, just by pass it slightly, and stone it from rear or end sides. Because the young and excited people start stoning as soon as they reaches the stoning spot (Jamraat). Hence front end is too crowded and full of enthusiastic people.
- Handicap is that person, who can not walk or perform Namaaz in standing. Only such person can authorised someone else to stone shaitan on his behalf. A person who is not handicap can not do it. If someone does it, then he was to pay penalty of a sacrifice.
- Do not go from Muzdalifa to Jamraat for stoning along with belongings. Keep your luggage at your tent in Mina, then go to Jamraat.
- Some time Saudi Government fixes different times for stoning of Shaitan for different countries. If so, then get details of such timing from Muallim then go for stoning.
- If you are in a group then group leader should hold anything (such as flag or umbrella) high above the heads, so that all other members can follow him even from a distance.
- Don't carry any bag while going for stoning. Neither take any one on wheel chair nor take children along with you for stoning.
- Nowadays many road near Jamraat are one way. Hence remember your road. While going to Jamraat, by mistake if you took a wrong turn, then you may have to travel many kilometers to correct your mistake. Because police do not allowed to walk in reverse direction on a one way road for pedestrian.
- During the four days Hajj period 40 lackh people throw 49 to 70 pebbles to Shaitan. While stoning those pebble which are thrown correctly are collected by Angles. Hence you will not find a hip of stone at the base of Jamraat Pillar.

Observe this miracle and increase your faith in Islam.



Description of Ahram

- **What is Ahram?**

1. The meaning of Ahram is not to dishonour, or prohibit anything upon oneself.
2. While performing Hajj and Umrah we adorn two piece Ahram with intention (Niyat) and Talbiah (saying Labbaik). By doing so we prohibit many things upon us, such as haircut, using perfume and stitched cloths etc. Therefore this condition is called Ahram.
3. Generally people consider white sheets as Ahram which the pilgrims adorn. These sheets are not Ahram on their own. These sheets could be changed as much as you like, but coming out of the condition of Ahram you have to complete all fundamental rites of a Hajj or Umrah. After sacrificing animal and shaving-off head, these two sheets of cloths are taken-off. But some prohibition of Ahram (i.e. sexual relations) still remain till the last rite (Tawafe Ziyarat) of Hajj is completed.
4. Ahram of Hajj can be worn from first of Shawwal (Islamic month) till the early morning of 10th Zilhijja. (That means when the 9th day ends and night of 10th Zilhijja start, then morning of that night.) The Ahram of Umrah can be worn any time apart from five days of Hajj.
5. Those are living outside Meeqat (boundaries of holy Haram) have to wear Ahram on reaching Meeqaat. It is wajib (compulsory) for pilgrims.
6. Ahram for males is 2X1 meters unstitched two sheets of cloths. One sheet is to be worn around waist and the other is to cover upper part of body. (Size of the sheet is not important or prescribed religiously.)
7. Unstitched cloth sheet means it should not have sleeve. It does not mean that needle and thread should not touch the sheets of Ahram. If needed you can cover your body with quilt or tattered quilt which is prepared after stitching many sheets together.
8. White sheets for Ahram are excellent, but coloured sheets are allowed if you are helpless.
9. In condition of Ahram upper parts of your feet should not be covered, therefore do not wear shoes or sandals which cover upper part of your feet. If you wear hawai chappal or sleeper upper part of your feet not be covered.
10. In condition of Ahram males are not to cover their

hands and faces, and females should not cover their faces. Therefore males and females should take care that Ahram should not touches their faces. Even partial covering of faces is prohibited. Such as your cheeks, noses, and chins etc. (Females while wearing top (hat) and scarf should take care that their forehead should not get covered.)

11. While adorning Ahram apply perfume on your body, which is Sunnat of our holy prophet (pbuh). But after wearing Ahram it is illegal to use any kind of perfume. (Use little perfume on your body before wearing Ahram so that it should not stain your Ahram.)
 12. Before wearing Ahram it is desirable (Mustahib) to cut the nails, dirty hairs, and to wash your body. Ablution (wadu) or bath is not compulsory or desirable for Ahram. But it is not desirable to avoid bath ablution before wearing Ahram without any valid reason.
 13. After wearing Ahram and before its intension it is Sunnah of our holy prophet (ﷺ) to offer two rakaats of prayer. Without offering prayer you can perform intention (Niyat) of Ahram. But it is not desirable to do it without any valid reason.
- After wearing Ahram all the earlier prohibitions remain valid for you, such as rude talk, obscenity, sinfulness and impiety and war and fighting etc. Apart from the above, there are certain other prohibitions also which are as follow:
- **Acts which are prohibited after wearing Ahram:**
1. Do not cut or break hair (if any hair breaks automatically during ablution, you need not pay penalty for it.)
 2. Do not cut or break nails. (You can cut the broken nail.)
 3. Males should not cover their heads and do not cover the face with cloth. Do not wear gloves and socks and it is prohibited for them to cover their heads and faces with a strip of cloth. You can remain in a shadow. You can also use umbrella. You can walk keeping luggage on you head but you can not cover your head with topi (hat), scarf, cloth sheet or with any sticky item.
 4. Do not touch your face with your cloth. Wipe out perspiration with your hand and then clean your hand with a cloth.
 5. Do not use perfume in your clothes and in food items.

6. Do not kill any land animal for hunting. Do not scatter any animal. Do not kill insects produced by human body, such as lice etc. Do not wash dust from your body. You can wash your body without soap and do not remove dust and grime.
7. In condition of Ahram, sexual relations are prohibited.

Farz of Ahram

1. Person who wants to wear Ahram should be Muslim.
2. After wearing cloths of Ahram it is necessary to have intention of wearing Ahram for performing Umrah or Hajj. And you have to recite the verses (Talbia) or equivalent verses also.
3. By wearing unstitched cloth and staying and relaxing.

Obligations (Wajib) of Ahram:

- In condition of Ahram do not wear stitched clothes.
- Wear Ahram at or before Meeqaat
- Save yourself from those acts which are prohibited in Ahram.

Sunnah (Traditions) of Ahram:-

- Take bath and apply perfume before wearing Ahram
- Wear two pieces of Ahram comprising of one lungi (sheet for lower body) and other sheet to cover upper body.
- Cut nails before wearing Ahram.
- Offer two Rakaat prayer before making intention (niyyah) for Ahram.
- Say "Labbaik" immediately after intention (Niyat) of Ahram and repeat Labbaik again and again.

Laws of Ahram :-

- There is no punishment (penalty or sacrifice) for automatic hair fall.
- If you break less than three hairs and shave less than 1/4 th head then donate 1.75 kg wheat as penalty.
- If you shave 1/4 th of head or bearded or more than that, then it is obligatory to offer "Dam" (sacrifice).
- If you cut one or two nails from different hand/foot then donate 1.75 wheat or its cost (it is called Sadqa) for each broken nail.
- If you cut nails of two hands and two feet once then offer "Dam" (sacrifice).
- If you cut nails of hands and feet four times then offer four "Dams"
- If your face or head is covered with cloth for less than one hour then it is obligatory to give a handful of wheat or its equivalent money in charity.

- If your face or head remained covered with a cloth for more than one hour but less than 12 hours then it is obligatory to offer Sadqa 1.75 of wheat or its value. But if face or head remained covered for more than 12 hours then you have to offer a dam (sacrifice).
- If upper part of your feet remained covered for less than one hour, then give a handful of wheat in charity. 1.75 Kg for more than one hour, and "Dam" is obligatory if covered for a day or a night or more than a day or a night.
- It is allowed to cover your cheek with pillow while sleeping but don't cover your face or head with sheet and you can cover your feet fully while sleeping.
- In condition of Ahram it is not desirable to wear garland of flowers around your neck, or use of perfume or perfumed soap. If you do so you have to offer 1.75 kg of wheat in charity, and a "Dam" is obligatory if you use it again and again.
- Meeqaat for Indian Pilgrims is the Yalam Lam Mountain. Which is in the south of Makkah. Those Indian pilgrims who directly reach Makkah from their native places and intend to perform Hajj or Umrah, they are obliged to wear Ahram before reaching Meeqaat. If they reach Jeddah without Ahram then it is obligatory for them to offer "Dam".
- Ahram is not obligatory for pilgrims who travel directly to Madinah from their native places. In air travel Yalam Lam Mountain is one hour before Jeddah.

How should Males wear Ahram?

- One sheet of Ahram is worn like Lungi, which you can wear as you like, as there is no rule for wearing it. Since there is great rush of pilgrims during Hajj, and you are allowed to wear any underwear etc inside lungi, so if your lungi gets loose then you may stand naked in crowd. Therefore it is suggested that you may wear it in more safe style, which is described as follows:
- Stand keeping your legs wide open (refer pictures).
- Catch both corners of lungi in both hands.
- The corner of Lungi which you are holding in left hand bring it to right side, press it against your waist/abdomen, and keep Lungi in right hand to right side. (See picture-1)
- Then move the right hand towards left side in such a way that the left corner of Lungi which we pressed on right side should remain there (See picture-2)
- After moving the right hand corner of lungi completely towards left side, 2 or 3 feet cloth of lungi

will still remain there. Then move this extra cloth towards right side, but don't move ahead of the middle, but fold it near navel and wrap it (See picture-3-4)

- Keep lungi above the navel because it is include in our satr (veil) and to cover it is obligatory.
- Ahram consists of two cloth sheets only and Belt is not included in it, but during Hajj money is to be kept with us therefore it is allowed. Before fastening Belt deposit money in its pocket then fasten it around waist.
- Fasten Belt on or above Navel and always keep the navel covered with upper part of Lungi. In condition of Ahram you are allowed to wear spectacles, watch and ear-phone.
- During Hajj and umrah while making Tawaf it is Sunnat of Prophet for Males to do Ramal, and Istiba. For Istiba you take out corner of Ahram from right armpit and put it on the shoulder of left hand. (See picture-5)

- In special days of Hajj your Body is covered for three to four days with Ahram. One sheet of Ahram is fastened with belt as lungi very tightly, but it is rather difficult to keep holding the upper Ahram while offering prayer.
- Therefore senior and experienced pilgrims suggest the following method to cover the upper body with the sheet:
 1. First cover the shoulders with upper sheet and straighten the hand completely and seize the two corners with hands. (See picture-6)
 2. Then insert the right hand corner of sheet on left side under lungi or Belt securely. (See picture-7)
 3. Then insert the left hand corner of sheet below right side under Lungi or Belt securely. (See picture-8)
 4. Then wrap up, the extra cloth of Ahram which was hanging on your hand, like a sleeve. In this way your both hands will be free and the upper sheet will not fall and there will be no disturbance in your prayer. (See picture-9)



Picture 1



Picture 2



Picture 3



Picture 4



Picture 5



Picture 6



Picture 7



Picture 8



Picture 9

Problem of veil while staying at Holy Haram and at Mina

Allah says in holy Quran;

- “(oh prophet)! Instruct to Muslim men to keep their eye sight down (Do not stare at women), Instruct women also to keep their eyesight down. (sure-Noor-Ayat 31-36)
- “Oh prophet! Instruct to your wives, daughter and muslim women to have shawl on them.(cover body by veil). (sure Ahzab, ayat 59)
- Hazrat Aisha says that she used to be with Holy Prophet (ﷺ) wearing Ahraam 'but when other Naa-mehram (from whom veil is neccessary) men passed by, I veiled myself.'
- It is necessary that the face of women remain open while wearing Ahraam, but the Islamic ruling regarding veil does not end here. Women need to veil themselves wearing Ahraam in the same way as they do while not wearing it.
- Six to eight or more people share a room at Makkah and Madina. If all are elderly and aged, there is not much problem. But if there are young and less religious people among them then it is very embracing and difficult for ladies to sleep in that room. The hotel owner provides no facility for veil in the room. You yourself need to carry a curtain, rope and nails from home and fix the curtain in the room after seeking permission of the owner. Therefore, one must include these things in their luggage. You can wrap and tie your luggage using these curtain cloth and rope in return journey.
- About 70 men and women have to stay in a tent in Mina. The tent is 40x30 feet in area. Government has made an excellent provision for coolers and light. Also there is a provision of a curtain at the center of the tent which is initially kept folded.
- Your room-mates and neighbors in Makkah will share the tent with you in Mina. You should judge who are very religious out of them at Makkah itself. And if possible, decide it beforehand that you have to work for veil and congregational prayers soon after reaching Mina. It is a very critical issue and eight to ten persons should think in the same way to implement this.

The luggage and eatables of the men and women of a family is usually kept together. Hence, people find it difficult to adjust and stay separatly and do not get

ready to pull down the curtain easily. However, if eight to ten people stand in the support of veil, others tend to keep mum as it is a matter of religious law.

One should gather all the people on reaching Mina and pull down the curtain in the middle of the tent after taking people into confidence wisely. Send ladies to one side and gents to the other.

- Holy Haram is usually crowded at the time of Tawaf during Hajj. Especially, there is a huge crowd near Rukn-e-Yamani and Hajar-e-Aswad. People tend to rub against each other in this crowd. If one gets a strong push from behind, it becomes very difficult to keep away from the person walking in front of us.

Therefore, it is advisable for ladies to go for Tawaf at times when crowd is minimal. The crowd is less at 11:00 in the morning, 2:00 to 3:00 in the afternoon and 1:00 to 3:00 in the night. Also, crowd is less on the first floor and on roof. So it is better to perform Tawaf over there. However as the circumference of a round increases, it increases the effort required to perform Tawaf.

- Men are not allowed to pray behind or beside women. Hence, police personnel at Haram send all ladies to the back rows. If you take women along for Tawaf so that they do not forget their way, then go back and leave them to a place in a back row before prayer time and take them along after the prayers. Otherwise, the prayers of at least three pilgrims would become void because of just one woman. These three pilgrim men are one on the left, second on right and third the one who is behind her, and all their sins would be in your share.



Reward of Child's Hajj Given to Mother

Hazrat Ibne Abbas narrates that Holy Prophet (s.a.w.s.) met a group in Rauha. He asked them who they were. They said that they were Muslims and asked as to who he was. He said that he is the Messenger of Allah. Then a woman took out a child from the saddle and asked showing him, “Is Hajj possible for this child?”

Holy Prophet (ﷺ) said, “Yes, but the reward would be earned by you.”

(Targeeb wa Tarheeb ba hawala Ibne-Habban and Zade Rah)

Prohibited Actions in condition of Ahram and their Penalties.

Allah commands in Quran :

- "For hajj are the month well known if anyone undertakes that duty thereir, let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (with you) for the journey, But the best of provisions is right conduct. so fear me, O ye that are wise". (Surah Albaqrah 2, Verse 197)

- Activities which are prohibited after wearing Ahram are called 'Jinayat' (Pural of Jinayat is Jinayaat) Eight kinds of activities which are prohibited after wearing Ahram are as follows:

1. Males are prohibited to wear stitched clothes and should not cover upper side of feet.
2. Males should not cover their heads, and males and females both should not cover their faces.
3. Not performing any Farz (compulsory) and Wajib (obligatory) rites of Hajj and Umrah.
4. Use of perfume is prohibited.
5. To pull out or cut hairs and to kill lice or remove them from hairs, are prohibited.
6. Cutting Nails is prohibited.
7. Indulging in sex activities are prohibited.
8. Hunting any land animals is prohibited.

- Activities prohibited in Makkah and Madinah are as follows :

1. To fight or Quarrel.
2. To cut grass or a tree. (you cannot cut a single blade of grass inside the limits of Haram sharif)
3. To play hunting game. To frighten or remove any animal from its place. (Animals of forest are protected inside Haram. you cannot kill or harass animals and if they are standing in shade it is strictly prohibited for pilgrims to remove them and stand in their place.)
4. To lift unclaimed articles.

- There are four types of penalties for disobeying these restrictions:

- 1) Jazaa is giving one handfull of wheat grain or it's equivalent cost.
- 2) Sadqa is giving 1.75 kg of wheat grain or it's equivalent cost.
- 3) Dam is sacrificing small animal (goat, ram, sheep).
- 4) Badna is sacrificing big animal such as camel, cow,

bull etc.

Only two times it become compulsory to sacrifice big animal like camel, cow or bull etc. First mistake is doing Tawaf in unhygienic (Naapaak) condition. And second mistake is having sexual relation after stay in Arafat and before Tawaf-e-Ziyarat.

(Masail-e-Haj wa Umrah maa Adab-e-Ziyarat p:119-121, Muallimul Hujjaj p:224-225)

Sacrifice is obligatory inside the limits of Haram and you cannot eat the flesh of your sacrificial animal. You have to distribute its flesh to poor or give in charity its equal value in money to poor.

Prohibited Activities and their penalties :-

1. In condition of Ahram if a man wears stitched clothes for one Hour or less, than man has to pay 'Jazaa'. If he wears it for less than half day or night, then he has to pay 'sadaqah'. And if he wears equal to one day or night or more than one day or night, then he has to pay 'Dam'.
2. In condition of Ahram if the head is covered for less than one Hour then he has to pay 'Jazaa'. If head is covered for less than 12 hours then he has to pay 'Sadaqah' and if head is covered for more than 12 hours then he has to pay 'Dam'.
3. It is not desirable (Makrooh) to wear garland of flowers around your neck. Do not smell perfumed flowers. 'Sadaqah' is obligatory for a single use of perfume soap and 'Dam' is necessary for regular use.
4. If you pull out or scratch hairs of bearded and this cause falling or broking of hairs upto three counts then you have to pay one 'Jazaa' for every hair. Pay 'sadaqah' for more than 3 hairs. Fall of hair automatically is not liable for 'sadaqah'.
5. If you cut all five nails of a single hand or foot at one time than you have to pay 'Dam'. If you cut all nails of all four hands and feet at one time then also only one 'Dam' is necessary. If you cut all five nails of a hand or feet at a time, but cut each hand or feet separately, then for each time you have to pay one Dam. If you don't cut all nails of four hands and feet at a time but cut them one or two separately then you have to pay one 'sadaqah' for every nail. (it means that if you cut all five nails at a time then you have to pay 'Dam', otherwise 'Sadaqah'.) There is no penalty to cut or break a broken nail.

6. If anyone hunts a forest or land animal or helps anyone in hunting, then he has to pay 'Sadaqah' equal to the value of that animal.
7. If a man romance with his wife, then even without ejaculation he has to offer one sacrifice. And if his wife also get arosed then she also has to offer sacrifice separately.
8. If after stay in Arafat hut before Tawaf-e-Ziyarat, if anyone has intercourse with his wife, then he has to pay sacrifice of big animal. If this incidence happen before stoning of big Shaitan then as per Safaee, Maliki and Hambali maslak his hajj will be invalid. But as per Hanfi maslak, Hajj will be valid but he has to pay penalty of big animal.

9. Detail about penalty for not performing rites of Hajj :-

Task : If compulsory rites (Farz) of Hajj and Umrah are not performed.

Penalty : If any compulsory rite of hajj and Umrah are not performed then Hajj and Umrah will not be valid. But Hajj pilgrim has to perform all the remaining rites and again repeat Hajj or Umrah next year or next time.

Task : If obligatory (Wajib) of rites of Hajj and Umrah are not performed.

Penalty : If any obligatory act of Hajj and umrah is not performed then hajj and umrah will be valid. But you have to pay Dam.

10. Mistakes inside the limits of Haram Sharief and their penalties :-

Task: If anyone dishonors Haram such as "uprooting of grass inside the limits of Haram or cutting branch or leaves of trees or performed a prohibited task.

Penalty: If someone cuts grass, then he has to pay donation as per value of that grass.

(Muallimul Hujjaj p:261)

Cutting dry grass or leaf or branch of tree is allowed.

(Muallimul Hujjaj p:262)

Task: To enter Harams Mosque in impure (Naapaak) condition.

Penalty: If in unhygienic (Naapaak) condition if any women do Tawaf-e-Ziyarat then she has to offer sacrifice of big animal. But if she repeat it after getting cleaned then that penalty will be cancelled. But if she become clean after sun-set of 12 Zilhijja, then she has to pay penalty of sacrifice of small animal (penalty for delay.) (Ganyata Jadeed P:272, Qadeem P:145, Anwar-e-Manasik P: 322)

condition then she has to pay penalty of small animal. And if she repeat the tawaf after getting cleaned then such penalty will be cancelled.

(Ganyatul Manasik P:147-148, Anwar-e-Manasik P: 322)

Problems of Minors:

1. If a minor perform Hajj then he/she need not offer sacrifices.
2. If a minor makes a mistakes, then neither he nor his guardian has to pay any sacrifices. Because minor ignorant and his guardians did not performed mistakes.

(Ganyata Jadeed P:84 and 207, Anwar-e-Manasik P: 204)

(Note : We have shortly described above mentioned explanations, but there are different commands in other schools of thought (Maslak). In this connection you have to get guidance from scholars of your Maslak. You may refer the book entitled 'Moallemul Hajjaj'. It has good details about Hajj.)



If a women perform Tawaf of Umra in Naapaak

Women's Ahram

All rites of Hajj are same for men and women. Only in few rites women have got special instructions. Some of them are as follows.

1. In every journey a women should accompany a person who is "MEHRIM" to her. Mehrim means a person to whom either she is married (i.e. Husband) or with whom she can never marry, such as father, brother, son, nephew, father-in-law, uncle(brother of father and brother of mother), son-in-law. Without Mehrim journey of hajj is a sin.
2. Due to wealth, if Hajj becomes compulsory (Farz) for a women. But if she cannot perform Hajj due to non-availibilty of any mehrim. Then in such situation delaying Hajj is permitted for her. But if she dies without performing hajj, then she should make a will that a Hajj-e-badal be performed in her favour.
3. Widows who have not completed their period of Iddat (period of four month and ten days after death of husband), for such women Hajj is not allowed even if mehrim is ready to accompany her for Hajj.
4. Brother-in-law, aunt's husband (khalu,phoopha) etc. are not Mehrim. To do Hajj with them alone is sin.
5. If a woman is wealthy and accompanied by a Mehrim, then she can perform her first Hajj without her husband's permission, as first Hajj is obligatory, but not the nafl hajj.

Description of Ahram

1. Clothes worn by women in their daily life is their Ahram. The clothes should not be thin or attractive. They should be very simple and clean.
2. It is prohibited to break or cut any hair in condition of Ahram. Adjustment of dupatta or shawl by which head is covered may cause hair to break or pull out, hence a cap is fixed on head. This cap is not Ahram. It is only a precautionary measure. Womens don't have any special cloth for Ahram.
3. In condition of Ahram, face of women should not be covered. hence precaution should be taken that the cap do not cover the forehead. otherwise one will have to pay penalty in the form of sacrifice (Qurbani or Dam).
4. Women are allowed to cover their feets. Hence they can wear such shoe, by which the raised bone behind foot finger may get covered.
5. Even in condition of Ahram, passing of wet hand over

head is compulsory while performing wuzu. If it is not done then Wuzu and Namaz will remain incomplete.

6. Women need to cut their hair having length equal to their fingers joint (about 1 to 1.25 inch) after Sae in Umrah and after Qurbani in Hajj: Ladies can cut them on their own or get them cut by other pilgrim ladies. No "Na-Mehrim man" (a man with whom marriage is allowed) is allowed to cut the hair of ladies.

The easy way of trimming hair is to wrap the end of pony-tail on your fingers and cut them off. One should keep in mind that the cut length of hairs should not be less than a digit of finger in length.

7. One should not comb while wearing Ahram, because if a hair breaks then, you have to pay its 'Jazya'.
8. One can apply non-fragrant oil on body and head. It is better not to apply it as precautionary measure, and to avoid breaking of hair.
9. It is allowed to apply 'Surma' while wearing Ahram'. But if that surma has some fragrance then it is not permitted and on using it you have to pay penalty of one sacrifice (Dam).

(Anwar-e-Manasik P:228, Muallimul Hujjaj p:115)

10. It is prohibited to die (colour) hair with hinaa (Mehendi). If someone apply it on full head, or full hand or full beared then penalty will be sacrifice of one small animal. If someone applied partially on any part then penalty will be 'Sadqaa' only.

(Bada'i Qadeem p: 2/192, Almasabot 4/125, Al Bahrur Raaiq Jadeed 3/4, Al Masalik fil Manasik 2/476, Anwar-e-Manasik p:232, 211, Muallimul Hujjaj p:229)

11. Women are allowed to wear jewellery but it should not attract others.

Restrictions after wearing Ahram for women

1. Women should recite 'Talbiya' quietly so that Na-Mehrim men do not hear it.
2. There is no Raml and Iztiba for women during Tawaaf nor should they run during Sae.
3. Prophet Muhammad (ﷺ) has ordered womens to walk on side of roads. Because of this instructions female family members of companion of Hazrat Muhammad (ﷺ) use to walk at so extreme side of road that their cloth use to rub against walls.

(Abu Dawood, Behaqui)

As per Abu Hurairah Hazrat Muhammad (ﷺ) said "In Mosque the best row for men is first row and worst row is last row, while for women last row is best for them

and first row is worst for them. (Muslim, Abu-Dawood)

4. No prayer could be perfect unless it is as per instruction of Hazrat Muhammad (ﷺ). Hazrat Muhammad (ﷺ) do not like the mixing of men and women. Hence women should take precaution and do not perform Tawaf and Sae'e at such places and at times when their body may rub against male pilgrims or they should not perform namaz between male pilgrim.
5. If a women perform namaz shoulder to shoulder with male pilgrim, then because of her position, Namaz of three male pilgrim becomes void. These three male pilgrim will be those who stand on left, right, and behind a women. As male pilgrim are helpless. They can not forcefully remove a female pilgrim from row of a congregation prayer (Jamaat of namaaz). Hence the sin of making a namaz of three pilgrim void will be on female pilgrim and those relative who accompany her.
6. Between 4th Zilhijja to 15th Zilhijja there is extreme crowd in Haram. In these periods and particularly at rush hour it is impossible to protect ones body to get rub against others.

Hence in these period and rush hours women should avoid Tawaf and saee, and do it at odd times, such as morning 11 a.m., noon 2 to 3 p.m., night 1 to 3 a.m. etc. On first floor and terrace there is less crowd. but as circumference is large, hence walking distance get increased.

7. In condition of Ahram the Islamic instruction of veil is not cancelled. Hence even though women has to keep their faces open, then also they should hide it while facing strangers.

Hazrat Aisha (r.a.) said, we women were in condition of Ahram in company of Hazrat Muhammad (ﷺ). Because of Ahram we kept our faces open. But when stranger use to pass in front of us, then we use to pull our shawl down from head to cover our faces also. And when male pilgrim use to go away then we again open up our faces. (Abu Dawood, Maariful Hadees)

8. Remaining in veil is not only preferable or recommended, but it is compulsory (wajib). Because Allah (swt) has ordered it in Glorious Quran, He said: "Oh prophet! instruct to your wives, daughter and muslim women to have shawl on them.

(Surah Ahzab, Ayat:59).

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

Hence even if you don't use veil or shawl at your home town, then also you purchase one and use it at Haram Shareef. Because not remaining in veil is a sin, and one sin at Haram is more than 70 to 100 times.

Prayer during menstruation: در نہ حرم شریف میں ایک گناہ کا بدلہ دینا

Menstruating women can perform all rites of Hajj and any worship act wearing Ahram except Namaaz and recitation of Holy Quran. They are allowed to do Zikr, salutations, Wazaef etc. It is recommended that they clean themselves well at prayer times and supplicate after performing ablution for the time for which one prays so that the habit of worship is not lost.

It is narrated that Prophet Muhammad (ﷺ) said, that if those women who are passing through menstrual period (could not perform namaz due to unhygiene) if they recite repentance (Astagfar) 70 times at the time of namaz then they will have seventy blessing. Thier seventy sins may be forgiven. they will be raised by seventy grades in heaven, they will receive illumination (Noor) for every word of Astagfar and they will receive the blessing of Hajj also. (Majalisul Abrar ba'saeer).



Atonement of Whole Life

Hazrat Abu Huraira (r.a.) narrates that he heard Holy Prophet (s.a.w.s.) Say, "If a person performs Hajj, keeps away from evil, hypocrisy and debauchery he is pure from sins as if he were just born."

(Sahih Bukhari & Sahih Muslim)

Hazrat Abu Huraira (r.a.) narrates that Holy Prophet (s.a.w.s.) said, "An Umrah is atonement of all sins committed after previous Umrah and the reward of Hajj is Paradise. (Sahih Bukhari & Sahih Muslim)

Hajj is Jihad of women

Hazrat Aisha narrates that she asked, "O Messenger of Allah! We think of Jihad as an excellent deed, so shouldn't we do Jihad?" Holy Prophet (ﷺ) replied, "The supreme Jihad for you is Hajj."

(Sahih Bukhari)

Women's Problems Related to Menstruation

1. Having Menstruation Period before the start of Hajj or Umrah journey

If menstruation starts before start of journey to Holy Makkah then also ladies should remove unwanted hair, trim the nails, perform ritual bath and wear Ahram clothes. She should even perform the intention of Umrah on reaching Miqaat but must not perform Tawaf and Sae'e on reaching Makkah. She should wait till she is clean to perform Tawaf and Sae'e. She will remain in the state of Ahram only, even though she is unclean and all restrictions of Ahram are applicable on her.

2. Start of menstrual cycle after wearing Ahram

If a lady starts menstruating after wearing Ahram and performing intention, but before Tawaf and Sae'e, then she should wait till she is clean and then complete other ritual, and then take off the Ahram. The restrictions of Ahram are applicable even while she is unclean.

3. Start of menstruation after Tawaf

If menstruation is approaching, a lady can perform Tawaf in Mutaaf till the blood starts coming out. However, menstruation dates are very close then as a precaution she must perform Tawaf on the first floor or on the roof instead of Mutaaf. Because if purposely someone enters in Mutaaf in unhygienic (Na-Paak) condition, then it attracts penalty of cow or camel sacrifice. If menstruation starts after Tawaf one should perform Sae'e while being unclean and end Umrah after trimming hair. Purity is not necessary for Sae'e. If menstruation starts while performing Tawaf one should immediately come out of the Haram, wait till she becomes clean and then perform tawaf and Sae'e and complete the Umrah. Restrictions of Ahram are not withdrawn unless Umrah is completed.

4. Start of menstruation before or during Hajj

If menstrual cycle starts before 8th Zilhajj one should clean unwanted hair, trim nails, perform ritual bath, make intention of Ahram and perform all rites of Hajj except Tawaaf-e-Ziyarat. Similarly, if menstruation starts during Hajj one can perform all rites except prayer, recitation of Holy Quran and Tawaaf-e-Ziyarat. One should wait till she is clean for performing

Tawaaf-e-Ziyarat even if 12th Zilhajj passes. After getting cleaned, performing Tawaaf-e-Ziyarat, and Sae'e. The Hajj will be completed in this way. Restriction of Ahram are applicable till Tawaaf-e-Ziyarat. There will no fine (Dam) on delay. (if delay is due to menstruation.)

5. Start of menstruation before Umrah as well as Hajj.

If a lady planning for Hajj of Tamatto type and she wears Ahram with intention of performing 'Umrah' but starts menstrual cycle before or after reaching Makkah before Tawaf of Umrah, and bleeding continues till 8th Zilhajj, such a lady should discontinue her Umrah and for discontinuing Umrah she should commit a restriction of Ahram (such as applying fragrance, trimming nails etc.). She should then let her hair loose, apply oil and comb them and take off the Ahram of Umrah. Then she must take a ritual bath, wear Ahram of Hajj and recite 'Talbiya'. She should go to Mina and keep on offering all rites of Hajj. After menstruation ends, she must take ritual bath and perform Tawaaf-e-Ziyarat and Sae'e. This type of Hajj will be called 'Hajj-e-Afraad'.

After Hajj, she must perform the Qaza of Umrah left by her. She should then offer a Qurbani for discontinuing the Umrah.

The 'Sacrifice' of thanksgiving of 'Hajj-e-Tamatto' is not obligatory on such lady, because her Hajj was Hajj-e-Afraad and Qurbani is not obligatory on a person performing Hajj-e-Afraad.

(Khairul Fatawa Vol. 4, Pg. 233; Aini Shairah Bukhari Vol. 10, Pg. 123; Mishkaat Vol. 5, Pg. 306, 307).

Note: A lady who does not have hope of completing her Umrah after getting cleaned before the time of Hajj should better wear the Ahram of Hajj-e-Afraad only so that the 'damm', which becomes obligatory on leaving Umrah will not become compulsory for her.

6. Tawaaf-e-Ziyarat in state of impurity

The 10th seminar on Jurisprudence was organized in Hajj House, Mumbai from 24th to 27th October, 1997. One of the important decisions and conclusions of the seminar was as follows:

Conclusion number 10: If menstruation starts before Tawaaf-e-Ziyarat of a woman and her journey schedule does not permit that she waits to get herself cleaned she should first try to prolong her stay. If this

is not at all possible she should perform Tawaaf-e-Ziyarat in the state of menstruation itself and perform Qurbani of a huge animal with an intention of 'Damm-e-Janabat'. This will complete her Tawaaf-e-Ziyarat.

7. Returning home without Tawaaf-e-Ziyarat

Tawaaf-e-Ziyarat is one of the three obligations (Farz) of Hajj. If someone does not perform Tawaaf-e-Ziyarat due to any reason, his/her Hajj is incomplete. Such a person cannot even establish sexual relations with his/her spouse till Tawaaf-e-Ziyarat is performed.

If someone could not perform Tawaf-e-ziyarat before sunset on 12th zil hijja, then he/she has to pay penalty in form of a sacrifice (Dam) for delay. But even after performing Tawaf-e-ziyarat after 12th zilhijja the rite of hajj will be considered as complete. But after having intention (niyat) of Hajj One cannot omit Twaf-e-ziyarat. It is compulsory to perform (if not immediately then any time in life with penalty for delay).

8. Start of menstruation before Tawaaf-e-Wida

If a woman has completed all Hajj rites and starts menstruating on departure from Holy Makkah, she should embark on her journey without performing Tawaaf-e-Wida. It is narrated by Ibne Abbas, "Holy Prophet (s.a.w.s.) has asked menstruating women to return to their homes if they have performed Tawaaf-e-Ziyarat even without performing Tawaaf-e-Wida."

(Ahmad tradition no. 3505)

The blood of sickness

Maximum menstruation period is 10 days and bleeding after birth of a child is 40 days. if a lady bleeds after these period also then it will not be considered as menstruation bleeding but a sickness.

Similarly if menstruation period of a particular lady is always 3 to 5 days. And if in Haram she bleeds more than 5 days(her normal period of mc) her bleeding will be considered as sickness and not as menstruation period.

Similarly if someone bleeds less than 3 days, then also it will not be considered as mc period but sickness.

If for a senior lady whose mc period has stopped, if she also suffers bleeding then it will be considered as sickness and not mc period.

If a pregnant women bleeds then also it will be considered as sickness and not m.c .

The peculiarity of bleeding in sickness is smell of blood. Blood of menstruation period has foul smell,

while blood of sickness smell differently. Bleeding of sickness is similar to bleeding by any other disease. such as bleeding by nose due to heat. Because of such bleeding of sickness women should not stop Namaz, Fasting and Tawaf. In such condition they are not unhygienic (Naapaak) but handicap (Mazoor).

Such women should use fresh sanitary napkins, then perform wazu (taking bath is not necessary). Then they can perform Namaz and Tawaf etc.



Bounty of walking on foot:

- Hazrat Abdullah Bin Abbas (r.a.) told his children while he was sick that he heard from Allah's Messenger (P.B.U.H.) Whoever perform Hajj on foot from Makkah he is rewarded seven hundred times for his each and every step till he returns to makkah and every reward is equal to the reward in Haram. His children asked Hazrat Abbas "What is the reward in (of) Haram? He replied, "Every reward is equal to 1,00000 rewards," (Ibn khazimah)

This means that the pilgrim uses conveyance from his home to Makkah but on reaching Makkah he walk on foot to Mina and Arafaat and returns on foot to Makkah.

According to calculation seven hundred rewards are equal to seven hundred crore of rewards and every step has a reward then one could count the total rewards of Hajj.

- Hazrat Ibu Abbas (r.a.) narrates that all Messengers of Allah performed Hajj on foot. (Ankhaf)
- Hazrat Muhammad (ﷺ) always preferred middle or moderated path. Hence walking on foot has great rewards, but before deciding to perform all rites of Hajj on foot access to your capacity. And as per your capacity take decision. Don't torture yourself.

Information about Miqaat and Haram

- Holy Prophet Commanded, "Love Arabs because I am an Arab. Quran is in Arabic language and the Official language of Jannat (Paradise) is Arabic."

(Baihaqui, Haakim)

Therefore we pay respect to Saudi Arabia.

- Some specific area of this respectable country Saudi Arabia has been declared as 'Holy ' by Allah. In order to understand we declare this area as a 'Holy District'.
- There is a holiest city in the world and it is situated in this 'Holy District'. This Holiest place is called Makkah Mukarrama. Allah (swt) has fixed the boundaries of this Holy City also. One of it's famous boundary is called 'Tan-eem'.
- Allah (swt) commanded Hazrat Jibrael (a.s.) to show the boundaries of this Holy district and Holy City to Prophet Hazrat Ibrahim(a.s.) who constructed many Towers or pillars on these boundaries.
- After Hazrat Ibrahim (a.s.) every Ruler looked after maintenance and repair of these symbol towers which is done in present days also.
- The boundaries of this Holy District and Holy City as shown by Hazrat Jibrael to Ibrahim (a.s.) are called 'Meeqaat'. Meeqaats of Holy District and Holy city are different and separated.
- The famous place at 'Meeqaat' of 'Holy District' are Zulhalifa (Beer Ali), Zaate Iraq, Qarnul Manazil, Yalamlam, Jeddah, Jahfah. And famous places at 'Miqaat' of 'Holy City ' are Taneem, Harena , Wadi Mohalla, Mazdalifah, AdataLeen and Hudaibiah.
- The citizen of Makkah are called Ahl-e-Haram or Makki; The ground out of Holy city but inside Holy District is called 'Hil' and the citizens of Hil are called 'Ahl-e-Hil' The citizen living outside the Holy district are called 'Afaaqui'.
- It was an old tradition that a person when travel to another country for business, first he will attend the king's court and pay Tax or offer a gift and get permission to do business over there and visited various places, do his business and earn profit. The boundaries of a country were not freely open to everyone but there were restriction and suitable principles to be followed.

- Such principles are also applicable to Holy City of Makkah. If any person goes to this Holy City for any business purpose or for prayer, he can not enter there without observing certain norm which are as follows:

1. Adorn Ahram before crossing the Meeqaat of this Holy District.
 2. Recite 'Talbiah' while entering the 'House of Allah'.
 3. Perform Hajj or Umrah as per the situation.
 4. After completing he can perform other Jobs after Hajj and Umrah.
 5. If any 'Afaaqui' goes to the Holy city of Makkah only for business purpose and without any intention of prayer still one has to follow all principles, which means performing Hajjj and Umrah.
 6. If any 'Ahl-e-Hil and 'ahl-e-Haram crosses boundaries for business or Tawaaf in Holy City and Holy District, they are permitted to enter without Ahram. If they go out of Holy District then while returning they have to adorn Ahram while entering the boundaries of the Holy District.
- If Ahl-e-Haram and Ahl-e- Hil desire to perform Umrah then they required to adorn Ahram before crossing the boundries of the Holy City. Then reciting Talbiah. enter the court of the owner and creator of this Universe and perform Umrah. Tan-eem is one of those places (Meeqaat).
 - If Ahl-e- Haram and Ahl-e- Hil desire to perform Hajj then they are allowed to adorn Ahram in their homes.
 - Those living outside the Holy District are called Afaaqui. If on reaching the Holy City of Makkah they perform Hajj or Umrah and stay at Makkah then they will be regarded as similar to Ahl-e- Haram. If they desire to perform Umrah, then they are not required to adorn Ahram at the boundary of Holy City (Meeqaat). They can adorn Ahram at their home or lodge like Ahl-e- Haram. Therefore Hajj pilgrims adorn Ahram of Hajj at their lodge, but if these persons go out of Holy District then for Umrah they will have to adorn Ahram at the boundary (Meeqaat) of the Holy District. That is why if a pilgrim goes from Makkah to Madinah and returns to Makkah, to perform Umrah, then he will have to adorn Ahram at ZulHalifah, which is Meeqaat for Madinah.

- If while returning from Madinah a pilgrim adorns Ahram at Taneem in place of ZulHalifah for Umrah then for the sin of entering the Holy District without Ahram he will be penalized to offer Dam.
- In whichever direction your native place or residence is situated with reference to Makkah, then for Umrah or Hajj you have to adorn Ahram parallel to the Meeqaat of your place. That means whichever Meeqaat is in direction of your place you have to consider that Meeqaat only. You can not take a round trip outside. holy district, closer to a meeqaat which is nearest to Haram, then adorn Ahram from there. This is so because Allah likes his servants to recite Talbiah when they are in Ahram for maximum period of time.
- In India the Meeqaat of Holy District is Yalamlam mountain. When you walk or travel by plane you have to adorn Ahram while passing through or beside its direction. If your airplane or ship reaches Jeddah by the other side, passing through sea. And if you are not in Ahram, then you have to pay penalty in form of Dam for this mistake.
- Following acts are haraam (prohibited) in the boundaries of Haram:
 - 1) To fight with each other.
 - 2) To cut grass or tree and to cut branches of a tree, its blades or straw etc. (You can not cut a single blade of grass inside the boundaries of Haram).
 - 3) To go for hunting. To fighten any hunting animals. Or to remove it from its place. (Animals are protected in the boundaries of Haram. Apart from killing or terrfying them even if they are in place of shade it is prohibited to remove them and occupy their seats.)
 - 4) To pick up lost articles.
- If anyone commits any one of the above prohibited act then he will be a sinner and he will have to pay Kaffarah. Mina and Muzdalifah are included in the boundaries of the Haram. The Holy Prophet ﷺ has declared Madinah also as Haram, so those restriction are to be followed there also.
- Allah says in Quran:

“The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj, therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the

Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!

(Surah Al Baqarh, Verse 197)



A Deal of Loss

The atmosphere of mosque of Holy Haraam in Holy Makkah and Madina is so mesmerizing and peaceful that people sit in the courtyard and open spaces for hours, waiting for prayers, and on same place start their prayers spreading their prayer-mats after hearing the Azaan.

The time for which one waits in mosque for prayers is also counted as time spent in prayers and we are rewarded for that also. However pilgrims lose this opportunity of earning reward due to two reasons and even commit sins.

Firstly, most pilgrims involve themselves in worldly talks during this time. It does not help in gaining reward. While angels curse one who is involved in worldly talks at the place of prayer. Secondly, if front rows are vacant, prayers would not be in order if people stand in back rows of a congregation. People tend to neglect this for their convenience.

The reward is in multiples of lakhs and crores in these blessed mosques. We tend to lose such golden opportunities just to please ourselves a bit. Hence one should avoid worldly talks while sitting in Haraam and fill the front rows first as soon as congregational prayer starts.

The courtyard outside is very attractive and it is very pleasant to sit there. Hence, the outer courtyard gets packed as soon as congregational prayer starts, but first floor, roof and basement remain vacant. If someone tries to go in after prayer has begun, he finds it impossible or very difficult to do so.

Hence, the pressure of stopping people from going in falls only on those praying outside. Therefore, even if you are waiting for prayers outside, you should go in before the prayers start and occupy the places inside first. You should pray outside only if the mosque of Haraam is completely occupied.

May Almighty Allah accept your worship and grant you the bounty of Hajj.



Fraud in Qurbani (Sacrifice)

- Hajj is a great worship. Many people provide drinking water, food and distribute many things, which are useful at Mina free of cost in order to please Allah.

You will meet a similar class of people for performing Qurbani (Sacrifice) on 10th Zilhajj and they would offer to help you. They will say that they make Qurbani (sacrifice) for hundred, two hundred or more pilgrims every year. They would say, "If you want we can help you by performing Qurbani (Sacrifice) for you also," or something of the sort. Beware! They are not helpers but cheats under disguise.

- Every pilgrim is new to Mecca. There is lot to be done on 10th Zilhajj on the day of Qurbani. People do not have energy to go to a distant place of slaughter region and offer Qurbani. There is a hurry of taking off Ihraam. Hence every pilgrim tries to follow a short cut and to take the responsibility off their shoulders by handing over money to the agents. However, this is a great mistake.
- I went to slaughter area in Ka'ki along with my companions and made deep inquiry about the price of animals, Qurbani through agents, method of performing Qurbani in slaughter-houses, distribution of meat etc. from the butchers over there. From this, we came to know the following:
 1. Every agent has business relations with a butcher. If he takes 300 or 325 Rials from a pilgrim he would buy an animal costing only 270 or 280 Rials.
 2. He will take commission from the butcher also.
 3. He will perform Qurbani of only 70 or 80 animals after taking money for 100 animals.
 4. One is supposed to distribute one-third meat of Qurbani to the poor. However if a pilgrim leaves all the meat for Agent to distribute, he would sell it all to hotels.
 5. He doesn't utter the name of any pilgrim while performing Qurbanis.

By the time we completed our inquiry; every pilgrim had given their money to one agent or another. Many pilgrims of our group took back the money from agents and those who could not, they performed Qurbani once again for their satisfaction.

- There are three slaughter house. First is between Mina and Muzdalifa. It is very near to Mina and one can reach there even by walking. Second slaughter house is at Kakai. Kakai is 5km away from Makkah. You will get Taxi from Misflah area of Makkah for Kakai. A share Taxi may charge you 2 to 3 Riyal and a full Taxi may charge you 20 Riyal.

- Third and biggest slaughter house of Makkah is at Meaysem. From this slaughter house mutton is sent to poor countries of world. It is on north side of Mina behind hill. If we go their by Faisal bridge then it is 3km from mina. And if we go by Abdul Aziz bridge then it is 2km from Mina. To reach there we have to pass from tunnel.

- Qurbani arrangements are very good in Meaysem and Ka'kai where you can buy goats, sheep, cow, camel etc. as per your budget. You can give your animal at a slaughter-house after buying it to government employees for performing Qurbani. The charge of slaughtering a goat is 30 Rials, 150 Rials for cow, and 250 Rials for a camel. Animals are slaughtered by government workers only, but you can see it from a balcony. You will get a coupon after you hand over your animal for slaughter. You can take home all the meat on showing this coupon. Otherwise government sends it to poor countries.

Arrangements for slaughtering a camel, cow or a bull are same in Mina.

- Second easy option for Qurbani is to deposit money in the bank. It is also correct and there is no problem in depositing money in the bank because the government takes the responsibility of Qurbani and does not leave any stone unturned in serving the pilgrims.
- If you cannot perform Qurbani by yourself because of crowd, lack of time, fear of getting lost etc. you can complete Qurbani either by depositing money in the bank or by taking coupon at slaughter-house. But always keep away from agents. Visit slaughter house before hajj. If you have not visited slaughter house before hajj then it will be very difficult to go to slaughter house and purchase animal. In that case do Qurbani by purchasing coupon or by Madrasa-e-Saulatiya.
- There is a Madrasa outside Holy Haram in Makkah named

Madrasa-e-Saulatiya. It has been serving the pilgrims for years. It is a responsible and religious organization. Madresa-e-Saulatiya is near Baab-e-Fahd in Haraatul Baab area and near girls' cemetery. It is all right to perform Qurbani through Madrasa-e-Saulatiya also. They will perform Qurbani at the time specified by you. Now, if you are sure that you will hit the Shaitan with pebbles by 2:00 p.m. or 3:00 p.m. then give them the time of Qurbani as 4:00 p.m. as a precautionary measure. You can get your head shaved at 4:30 p.m. and take off your Ihraam. In this way, your rites will be completed in order.

- Haj pilgrim has to offer two sacrifices. First sacrifice is part of haj rite. It is obligatory (wajib) for those pilgrims who are doing Quraan or Tamattu type of haj sacrifice is only recommended (Mustahib) for Mufarrid type of hajj second sacrifice is of Eidul-Azha (Eid of sacrifice). It is not obligatory (wajib) for (staying less than 15 days in Makkah) and obligatory for those staying more than 15 days in Makkah (Muqami) The sacrifice which is part of hajj rite has to be done within boundaries of Makkah city (haraam). While sacrifice of Eid could be performed anywhere, that is even at your native place.
- If you are sacrificing animal as a Dam, because of committing some mistake then such sacrifice also has to be performed within limits of Makkah (haraam) and you can not consume of such sacrifices.
- sacrifice of goat, sheep, ram etc will be counted as one sacrifice. While sacrifice of camel, bull, buffalo, cow etc are equivalent to seven sacrifices. Hence seven people can become partner while sacrificing such big animal.
- Camel becomes eligible for sacrifice at the age of 5 years, Cow at 2. Goat, sheep etc become eligible after having two permanent teeth. (which they get at the age of 15 months). Below said age sacrifice of animal will be invalid.
- Our beloved prophet (ﷺ) offer sacrifice on behalf of his follower also hence we should also remember his obligation, and after one sacrifice on his (ﷺ) behalf too.

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History of Makkah and Holy Kaaba

- Hazrat Abdullah bin Umar (r.a.) narrates that during the creation of heaven and earth, the ground of Kaaba was the first place to emerge from the surface of water. Then this ground spread in all directions.

(Marefat-e-Kaaba, Pg. 5)

- Almighty Allah says that the first house of worship for men was constructed in Makkah, which is source of prosperity and guidance for whole world.

(Sureh Aale-Imran:96)

- Holy Kaaba was constructed twelve times. The five famous constructions are: (i) Construction for the first time by angels. (ii) Construction for the second time by Prophet Adam (a.s.). (iii) Construction for the third time by Prophet Ibrahim (a.s.). (iv) Quraish got it repaired when Holy Prophet (s.a.w.s.) was 25 years old. (v) Construction by Hazrat Abdullah bin Zubair afresh in 65 A.H.

- Hateem was a part of Holy Kaaba till the time of Prophet Ibrahim (a.s.). When Quraish renovated Holy Kaaba, they could not give it its original structure (shape) and excluded the part of Hateem due to lack of lawful funds.

- When Hazrat Abdullah bin Zubair (r.a.) renovated Holy Kaaba, he included Hateem and built two doors in it just like before. One of them is towards east and other towards west. When Hajjaj became governor of Makkah, he killed Hazrat Zubair (r.a.) and separated Hateem from Holy Kaaba once again with permission of Caliph Abdul Malik bin Marwan. Also, he sealed the door on west. When the Caliph heard the tradition of Hazrat Aisha, he regretted a lot but he left Holy Kaaba as it was, and it is in same condition today.

- Five names of Holy Makkah in Holy Quran are Makkah, Bakkah, Baladul Ameen, Qaryah, and Ummul Quraa.

- Holy Kaaba is mentioned in books of other religions also. Holy Kaaba is referred in books of Hindus as:

Ilaspad, Naabhaa pritheviya, Naabhi Kamal, Adipushkar Teerth, and Makteshwar.

- In Bible Makkah city is referred as Bakka and Holy kaaba as house of God. (psalms 84:4:6)

- Almighty Allah has regarded a large area surrounding Kaaba as Haram (extremely respected and honoured). Archangel Jibraeel (a.s.) had shown its boundaries to

Prophet Ibrahim (a.s.). Prophet Ibrahim (a.s.) erected towers on its boundaries for identification. It was repaired in every age and is still present. Tan-eem is one of them from where pilgrims wear Ihraam for Umrah. Every living being is in peace in this region. Almighty Allah says, "Whoever enters it (Haram) shall be secure." (3:97). Even if a person enters here after killing someone, he cannot be killed or arrested till he comes out from this place. However if someone commits crime in the Haram he will be punished, as he has disgraced the Haram.

- Holy Prophet (ﷺ) says that a prayer of Masjid-e-Haram is better than a hundred thousand ordinary prayers in other mosques. (Musnad-e-Ahmad).

That is the reward of a prayer is more than worship of 55 years in Masjid-e-Haram. Sin in Makkah also get magnified as reward of good deeds. That means one sin committed in Makkah will be recorded as one Lakh sin in your record.

- Maqaam-e-Ibrahim is a stone, which was made soft by Almighty Allah. Prophet Ibrahim (a.s.) used to stand on it and construct Holy Kaaba. It bears the impression of Prophet Ibrahim's feet. Earlier this stone was quite near Holy Kaaba. Almighty Allah has ordered to make Maqaam-e-Ibrahim a place of prayer. (Sahih Bukhari 702)

- As the population of Muslims increased, people who wanted to perform Tawaf found it difficult to do so because of people praying at Maqaam-e-Ibrahim. Hence, Hazrat Umar (r.a.) moved it about 14 meters away from Holy Kaaba. It is at the same place even today. (Fat-hul Bari Sharah tradition no. 7783)

- The area of Holy Kaaba is 1600sq.ft. if we include hateem also then it is 2300sq.ft. height of Holy Kaaba is 46 ft.

- Roof of holy kaaba has three beams, which are supported by three columns.

- Inside decoration of Holy Kaaba is similar to Riyazul-Jannah portion of prophet's mosque in Madina. You can view it on youtube (Internet).

- The cloth covering was put on Holy Kaaba for the first time during period of ignorance by Tabe' Asadul Heemairi. Holy Prophet (ﷺ) put a cover of Yemeni cloth after the conquest of Makkah. Nasir Abbasi used a black cover for the first time. Then onwards, the

cover has remained black only.

- Hajar-e-Aswad and Maqaam-e-Ibrahim were two illuminated stones of Paradise but Almighty Allah stopped their light. If Almighty Allah had not done so, the earth between the sky and the earth would have been illuminated from east to west.

(Musnad-e-Ahmad vol.2, pg.217)

- The best water on this earth is Zamzam water. It is used normally for drinking and also as medicine for many diseases. (Mu'jaa Kabeer, Tibrani, Hadees no. 11168)
- The space between Hajar-e-Aswad and the door of Holy Kaaba is called Multazam. Hazrat Mujahid says that if a person supplicates at this place, Almighty Allah would surely accept his supplication. (Tarikh-e-Makka, Azraqi Vol. 2, Pg. 368). Holy Prophet (ﷺ) used to cling to this place and supplicate as a child clings to his mother and it is recommended to pray in the same way here.



Historical Places of Makkah Mukarramah

Birth Place of Holy Prophet (ﷺ):

This is the Place where on April 22nd, 571 A.D. the Holy Prophet (ﷺ) was born in this world as a divine favour for Mankind. A Madarasa and Library has been established now at the same place. This place is 3 Furlongs away from Haram Shareef in the direction of Marwah near Taxi stand.

Jannatul Moalla:

This is the Graveyard of Makkah Mukarramah. Ummul Momineen Hazrat Khadijatul Kubra (r.a.), and many companions (Sahabas), Taabaeen and Auliya are buried here. This is situated near Masjid-e-Jinn on the road to Mina.

Masjid Alrayah:

This is the same place where Holy Prophet (ﷺ) fluttered his flag at the time of victory over Makkah.

Masjid-e-Jinn:

The Holy Prophet (ﷺ) took oath of Allegiance (Bai'at) from Jinns at this place.

Jabale Noor:

This mountain is situated on road to Mina from Makkah at a distance of 3 Km. It is about 2 thousand feet high and Ghaar-e-Hira (Cave of Hira) is on the peak of this mountain, where the Holy Prophet (ﷺ) received his first Revelation.

Jabal Saur:

This mountain is situated at a distance of 6 Km. from Makkah. Ghaar-e-Saur (Cave of Saur) is on the peak of this mountain where the Holy Prophet (ﷺ) stayed for 3 days along with Hazrat Abu Bakr Siddique (r.a.) at the time of Hijrat (migration). Weak, old and sick persons are advised not to climb on these mountains (Jabal-e-Noor and Saur).

Masjid-e-Aayesha (r.a.):

This mosque is also called Masjid-e-Taneem. This is situated outside the boundary of Haram Shareef. If anyone desires to perform Umrah while staying in Makkah then he has to adorn Ahraam at this place.

The house of Hazrat Khatijah:

The Holy Prophet (ﷺ) lived in this house till the time of Hijrat (Migration to Madina). Now Darul Huffaz has been established at this place where children memorize Holy Quran.

Masjid-e-Khaif, Masjid-e-Namrah, Masjid-e-Masharuf Haram, Jabal-e-Rahmat, Jumraat are those places which

you will visit during Five special days of Hajj, but due to heavy rush you will not be able to see any one of the place properly. Therefore visit these places before or after Hajj and satisfy yourself.

Introduction of Some Famous Names:

Kaabah or Baitullah:

The House of Allah around which Tawaf is performed is called Kaabah or Baitullah. The Masjid-e-Haram is surrounding Mosque at the centre of which Baitullah is situated.

Rukn Yamani:

This is the South Western corner of Kaabah situated in the direction of Yaman.

Rukn Iraqui:

Corner of Kaabah in the direction of Iraq.

Rukn Shami:

Corner of Kaabah in the direction of Shaam (Syria).

Hajr-e-Aswad:

After the corner of Rukn Yamani there is Holy Stone fixed in the wall of Kaabah. After kissing or facing this stone (Hajr-e-Aswad), or by raising hand from a distance every Tawaaf is started.

Multazim:

In between Hajr-e-Aswad and the door of Baitullah there is wall to which you cling and pray to Allah, which is the sunnat (Tradition) of Holy Prophet (ﷺ).

Hateem:

Adjoining Northern part which was once included in Baitullah. This is the part of Baitullah which was not constructed due to insufficient Hallal Income by Quresh and was left outside Baitullah.

Meezab-e-Rahmat:

From the roof of Kaabah the place for flow of rain water towards the side of Hateem (drain pipe).

Muqaam-e-Ibrahim (a.s.):

This is the stone on which Hazrat Ibrahim (a.s.) stood and constructed Baitullah. It has foot impression of Hazrat Ibrahim (a.s.)

Taneem:

This is one of the Meeqaat from where during the stay at Makkah, Ahraam adorned for Umrah.

Meeqaat:

It is a place for adorning Ahraam for Hajj and Umrah for people living outside Makkah Mukarrama.

Zulhaleefah:

A place 10 Km. away from Madinah toward Makkah which is Meeqaat for the citizen of Madinah.

Zaat-e- Iraq:

A place which is 3 days Journey away from Makkah to Iraq which is Meeqaat for Iraqis.

Yalamlam:

Towards the South of Makkah there is a mountain range after two stages of Journey, which is Meeqaat for Indians and Pakistani.

Jahfa:

At three stages of Journey from Makkah towards Shaam which is Meeqaat for the people of Shaam(Syria).

Qarnul Manazil:

It is Meeqaat for people coming from Najd.

Safaa:

A mountain in the South of Kaabah from where SAE start.

Marwah:

A mountain in the North East corner of Kaabah where the SAE ends.

Masaa:

A place between Safaa and Marwah for SAE.

Meelain Akhzarain:

Two green Pillars in between Safaa and Marwah for SAE, where it is desirable for Males to run while performing saee.

Arafat:

An open ground 6 Km. away from Mina. In Masjid of Namrah, Sermon of hajj is given, and it is obligatory for pilgrims to reach Arafaat for the day of Hajj. It is not necessary to enter the Masjid-e-Namrah but you could be present anywhere in the ground of Arafaat and it is compulsory. If you do not present yourself at the ground of Arafaat then you cannot complete your hajj.

Jabal-e- Rahmat:

A mountain in Arafaat from where the Holy prophet (ﷺ) delivered the sermon of Hajjatul Widaa.

Mina:

This is the valley in which Hazrat Ibrahim(a.s) tried to sacrifice Hazrat Ismaeel. every hajj pilgrim is required to stay at that place for minimum 3 days.

Muzdalifah:

One Km. away from Mina to Arafaat a ground where on return from Arafaat the Hajj pilgrims spends One Night

under the open sky while praying.

Vadi-e-Mahassar:

Adjoining ground of Muzdalifah from where you should pass quickly. It is prohibited to stay, there that is why you are ordered to run. Allah Taala destroyed the army in this Valley which came to demolish Kabaah. As it is a place of Divine Torment. Therefore it is a Sunnat of Holy Prophet (ﷺ) to pass his place quickly or running.



What is Hajj?

What is Hajj?

- To present Oneself at Ka'bah according to the command of Allah, to perform Tawaaf and SAAE, to stay at Arafaat and to perform all fundamental of Deen according to the guidance of Holy Prophet (ﷺ) is called 'Hajj'.
- Hajj is compulsory (Farz) once in life time for those Muslims who are adult, intelligent and wealthy.
- Allah commands in Holy Quran, "Pilgrimage there to is a duty, Men one to Allah; Those who can afford, The Journey." (surah Aale Imraan, verse 97)
- The Holy Prophet (ﷺ) declared, "O 'people! Allah has made it obligatory for you to perform Hajj therefore perform Hajj". (Muslim, Nasai)
- Holy Prophet (ﷺ) says, "One who intends to perform Hajj, he should perform it as early as possible".
(Ahmad, Abu Daud)
- Imam Ahmad (r.a.), Imam Abu Haneefah (r.a.) and Imam Maalik (r.a.) declare that as soon as a person is physically and financially capable to perform Hajj, immediately it becomes obligatory for him, (You can not delay it). But Imam Shafee (r.a) says that you can delay it for some time but not to the last stage of your life. You should always maintain the intention of hajj until the performance of hajj.(and try to perform Hajj as early as possible) otherwise you will be considered a sinner.

Graciousness of Hajj:

- One who performs Hajj and saved himself from adultery and sin, he returns like an innocent baby similar to the day he was given birth by his mother (free from sins). (Bukhari, Muslim)
- Hazrat Abu Hurairah (r.a.) narrates that the Holy Prophet (ﷺ) said, "Umrah is the Kaffarah from sins till the second Umrah and reward for Hajj (When accepted by Allah) is only Jannat (Paradise).
(Bukhari, Muslim)

Threat For Not Performing Hajj:

- Hazrat Abdullah Ibn Umar (r.a.) narrates that if a person is healthy and if he has financial resources to perform Hajj, but does not perform the Hajj and dies without Hajj then on the day of Qayamat 'Kafir' will be written on his forehead. (Durre Manshoor)
- Hazrat Abi Imamah (r.a.) narrates that the Holy

Prophet (ﷺ) said, "If a person is not prevented to perform hajj due his dire need or cruel king or severe disease and he without performing Hajj (without any reason) dies, then he may die as a Jew or Christian.

(Daarmi)

- Hazrat Abdllah Ibn Umar (r.a.) narrates that the Holy Prophet (ﷺ) said, "Islam is based on five things i.e.
 - 1) Kalimah (Shahadat or witness)
 - 2) Salat (Prayer, Namaz)
 - 3) Zakat (Donation)
 - 4) Saum (Fasting)
 - 5) Hajj.

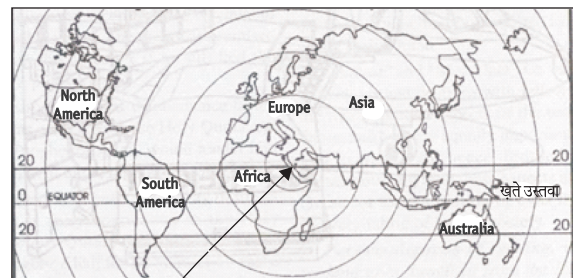
If anyone abandons any one of the five fundamental practice, then he wants (his intention is) to demolish the building of Islam." (Bukhari Shareef)

What is the importance of heart and blood circulation in body.

- The heart receives blood which needs cleaning, and after cleaning it is pumped back to all parts of parts of body, so that body should be healthy. The organs where circulation of blood slows down become weak and the part of the body where blood circulation stops becomes rotten.

Where is the centre of Earth:

- If we study world map, we will find the equator (0° latitude) is passing from centre of the earth, but it is not passing from centre of those lands which is populated by human being.
- Land populated by human being is between 40° south and 80° south of equator. Hence to pass from centre of populated earth we have to shift to 20° North of equator.
- Similarly 0° longitude passes from a place called Greenwich, but again it is not at the centre of populated earth in vertical (north-south) direction. To



In the map of World the Makkah is here

pass from centre we have to shift about 40° east side of 0° longitude.

That means approximately centre of populated earth is at 20° latitude and 40° longitude. If we try to find a place at this location, the nearest city we find on map is the holy Makkah city. It is at 21.5° latitude and 38.5° longitude.

That means the holy city is actually centre of populated land on earth. It is like heart of earth.

- Allah proclaims in the Holy Quran, "The first House (of worship) Appointed for men, was that at Bakka (Makkah): full of blessing, guidance for all the world".
(Surah Aal-e- Imraan: Verse 96)

This House is appointed for guidance of human-being by Allah (swt), this will be permanent source of guidance upto Qayamat (Dooms day) and Makkah Mukarramah will always remain the fountain head of Authentic and genuine religion (Deen).

- Allah (swt) has taken the responsibility of protecting Quran himself, and nobody can change the Quran till Qayamat. In the same way the world will always get guidance from scholar of Holy Kaabah and its caretakers.

Allah has himself accepted the responsibility of this protection. Allah will never allow any Imam and scholar who spreads misguidance from this Holy Kaabah.

Hence, misguided person will never patronize the house of Allah. Misguidance will never spread in the world from here. If it happens then that means, the holy Quran no longer remain true. It says holy Kaaba is a place of guidance, but in actual it is not.

Nooh's deluge (flood):

- Nooh's deluge was a universal punishment. Except Hazrat Nooh (a.s.) and his companions all habitants of the world were killed. After the deluge the world was populated by the descendant of Hazrat Nooh (a.s.) and his companion. That is why every nation of the world has the history of this deluge in its record. But there is a vast difference in the details of this deluge among the nations of the world. (You can find out this subject under the title of 'Flood Legend' on Internet.)

The World was populated again by Hazrat Nooh (a.s.) and his companions therefore every nation should posses the same details of this deluge. But unfortunately every nation has different story, and this happens because there were mistakes in narration in every period and there was no one to correct it. Hence errors got accumulated and we lost the original story.

The way in which mistakes were committed in

narration of deluge, same type of mistakes committed while narrating religious teaching to new generation. Mistakes accumulated and whole religion got changed. No messenger of Allah taught idol worship and polytheism(Shirk), but when there was deterioration in religious theories, the followers did not corrected it, or never try to implement the religious system which could correct them.

- Hajj is the Eternal Source of guidance and correction. Through the rite of Hajj, like circulation of blood, people of the world enter the center of earth (Makkah Mukarramah) and return to their destinations after guidance and correction (getting cleaned mentally and spiritually).

Till people keep-on to visiting this center continuously, Their religion and its theory will remain correct. There will never be a change in the performance of prayer (Salah) and Fasting (Saum), or in payment of charity (Zakaat) and performance of Hajj. Islam will sustain its original form. But if the relationship of Muslims weakens from the centre of earth or holy Kaaba, then this nation (Muslim) will also get rotten, similar to human body part which get rotten after getting isolated from heart.

- Allah has commanded every nation to gather at this centre of earth for prayer, but they disregarded it, and got misguided. For example; 4000 years old 'Rig Ved' says:

"O' Worshipers! in a far away country on the edge of sea there is House of God (Kaabah) which was not conducted by human being. Pray there so that you could enter Paradise by the grace of God".

(Rig Ved 10-155-3)

- Following verses are written in 2000 years old Holy Bible

"O' God how beautiful is your house,

My Soul is restless for seeing your house,

My body and my heart shed tears for everlasting God,

O' great emperor of the whole universe!

Those are very lucky who visited your house.

They always offer prayer to you,

Those are lucky who rely on you,

Those are lucky who intended to visit (Hajj) your house.

When they passes through the valley of Makkah,

Then they stay at fountain of Zam Zam which is filled by rainwater with your grace.

O' God! a single day of your house is equal to thousand days of other places.

For me it is better to be an attendant of your house

rather than living in a sinner's home.

O' Great Master! Those are lucky who have faith in you." (Psalm:84:1:12)

These are the words of Hazrat Daud's prayer which were recited by him before the victory of Palestine. This is a solid proof to show that Christians knew well about Makkah Mukarramah, Kaabah, Zam Zam and Hajj.

- The Imaam and Scholars of both houses of Allah (Haramain Sharifain i.e. Kaabah and Masjid-e-Nabwi) follow the right faith because Allah has taken the responsibility (in Quran in Surah Ale Imran :96) to maintain these houses as the sources of guidance.

All those maslak (schools of thoughts) are also right who consider the maslak and imaam of these holy places as right. And all those who consider them as wrong, it means they say that once upon a time Kabaa was a source of guidance as per holy Quran. But nowadays as it is headed by wrong people, hence it is not a place of guidance. And Allah (swt) who took responsibility of protecting it could not fulfil His duty (may Allah forgive us).

Such thinking are wrong and sin.

Allah (swt) says in holy Quran, "Why Allah should not punish them when they stop people from offering prayer in holy Mosque around Kaaba (Masjid-e-Haram). They (those who stop) are not trustees of this holy Mosque. Trustees of this holy house will be only pious people. But most of them don't know it."

(Sureh Anfaal, Ayat: 34)

Those who will preach to prohibit people from offering Namaaz in Masjid-e-Haram will be punished by Allah as per above mentioned Ayat (verse).

Hence do not consider Imaam of Masjid-e-Haram as wrong. Consider all school of thoughts (that is Hanafi, Shafae, Maliki and Hambali) as right and true and offer all your prayer in congregation (Jamaat) in Masjid-e-Haram.

Hajj Is The Rehearsal of Hereafter:

- Scholar say that Hajj is the rehearsal for hereafter (Qayamat). For example, when anyone expires, his relatives and friends give him proper bath, adorn a shroud and take him to the Graveyard. The dead body is left there till Doomsday. On doomsday (Qayamat), he will rise from his grave and will appear in the ground of accountability (Maidan-e-Hashr on the day of Qayamat). There he will give the account of his deeds before Allah. If something is lacking of his deeds, he will not get another chance for correction and will be punished accordingly.

This is a great favour and kindness of Allah that he provided the Journey of Hajj for mankind to have the

rehearsal of hereafter. Allah also gave a chance to his servants (who's good deeds are less than their sins) to weep and pray on the day of Hajj to get salvation before Qayamat happens.

Hajj pilgrims adorn Ahraam (which is similar to Shroud, Coffin) and go to a deserted place (Mina, which is equivalent to grove-yard. In old days Mina was a deserted place) and thereafter reach Arafaat (which is equivalent to the ground for day of Judgement) and pray for the whole day weeping aloud for forgiveness of their past sins. And Allah pardons them because he is the greatest pardoner. Hence these three acts are rehearsal of hereafter.

We should be thankful for favour and kindness of Allah. We Should also try to understand the importance of Hajj and should perform it before our death. Perform the Hajj in a correct way and set right your hereafter.

Increase in blessing (prosperity):

- Hazrat Abdullah Ibn Masood (r.a.) narrates that the prophet of Allah (ﷺ) said, "Perform Hajj and Umrah repeatedly because Hajj and Umrah wipe away poverty and cleans-out the sins similar to the furnace of Iron and Gold smith which cleans-out the dirty and impurity of Iron, Gold and Silver. (Tirmidhi, Nissaai)

This chapter clarifies that:

- 1) The Objective of Hajj is to correct and guide the whole world.
- 2) Hajj is rehearsal for hereafter (Aakhirat)
- 3) Allah has given a method (Hajj) by which all the people of the world could purify themselves from Sins, before their death and doomsday (Qayamat).
- 4) Hajj is a bountiful prayer and its performance increases the wealth of a person.

(Those people who do not offer prayer in Haram Shareef and indulge in other sins should remember that one sin of Haram is equal to 100000 sins. After Hajj such people are ruined and become irreligious. Those people who pray in the Haram sincerely, they always progress and become rich and prosperous after Hajj. This is my personal experience and observation.)

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The Hajj of our Holy Prophet (ﷺ)

- The Holy Prophet (ﷺ) performed Hajj only once. This Hajj is remembered by four names:
Hajjatul Balagh, Hajjatul Islam, Hajjatul Widaa and Hajjatul Itmam-wal-Akmam.
- In Tenth Hijri in the month of Zil-Qaadah the Holy prophet (ﷺ) intened to perform Hajj and made an announcement about it. One lakh Forty Four Thousand Companions accompanied him when he reached Makkah Mukarramah.
- The Holy prophet (ﷺ) performed Zuhar Prayer on 25th Zee Qadaah of 10th Hijri and started his pilgrimage. six miles away from Madinah he stayed at Meeqaat of zul Halifah. Offered Asr Prayer and remained there overnight.
- Next day he (ﷺ) took a bath after Zuhar Prayer. odorned Ahraam and while mounting his she-camel recited Talbiah loudly.
- He (ﷺ) commanded those companions to offer intention of Hajj Qiraan who brought the sacrificial animals with them, and those who did not bring such animals should offer intention of hajj Tamattou.
- Ummul Momineen Hazrat Aisha (r.a) became menstruating woman, 12 miles before Makkah. Holy prophet (ﷺ) ordered to Hazrat Aisha (r.a) to take off the Ahraam of Umrah and put on the Ahraam of Hajj and perform all rites except Tawaaf-e-Ziyarat. To put off the Ahraam of Umrah Hazrat Aisha (r.a) first combed her hair and then adorned the Ahraam of hajj. In the night of 14th Zilhijja she adorned the Ahraam of Umrah again from Taneem Meeqat, and repeated the missed Umrah.
- Many companions were walking on foot beside the Holy Prophet (ﷺ) therefore this Journey took Nine days. Loaded camel of holy Prophet (ﷺ) was lost in the way but was found out later.
- He (ﷺ) entered Makkah Mukarrama on 4th Zil hijjah in daylihgt. When Holy Prophet (ﷺ) looked at Kaabah, He prayed, "O' Allah ! increase the honour, respect and strong influence of this house. Whoever honours and respect this house and performs Hajj and Umrah then you also increase his honour, respect and good deeds."
- Holy Prophet (ﷺ) performed ablution. Did not performed 'Namaaz of Tahiyatul Masjid' but straight away started 'Tawaaf'. He (ﷺ) kissed Hajr-e-Aswad before 'Tawaaf' and did 'Ramal' in first three rounds then complete four rounds in normal speed. In every round he did 'Istilaam'(kissed) 'Hajr-e-Aswad' and touched 'Rukn-e-Yamani'.

- It is narrated that all the seven time he (ﷺ) did not kissed Hajr-e-Aswad but few time. Some time when the holy Prophet (ﷺ) used to face 'Hajr-e-Aswad' then he (ﷺ) gave a signal with his 'Mahjan' (stick with inclined head) and some times kissed 'Hajr-e-Aswad' with his lips.
- After completion of Tawaaf when he (ﷺ) reached 'Muqaam-e-Ibrahim' the place of Salaat', he (ﷺ) recited:

وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ط

English Translation: Make from the station of Ibrahim (a.s.) a place of prayer. (Surah Al-Baqara: 125)

- He offered two Rakaats 'Tawaf-e-Wajib' at 'Muqaam-e-Ibrahim'. In the first Rakaat of Salaat, he (ﷺ) recited 'Surah Kafiroon' and then recited 'Surah Ikhlās' in the second Rakaat.
- He (ﷺ) kissed 'Hajr-e-Aswad' after offering prayer. Then he (ﷺ) drank Aab-e-Zam Zam. Afterwards he (ﷺ) went towards the mountain of Safa and recited a verse.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Translation: Verily! As-Safā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawāf) between them (As-Safā and Al-Marwah). And whoever does good voluntarily, then verily, Allāh is All-Recogniser, All-Knower.

(Surah Al-Baqara: 158)

- On reaching the top of Safa the Holy prophet (ﷺ) looked towards Kabah, recited the unity and greatness of Allah, and recited: (forth Kalma)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

That means:

"There is no God but Allah. He (ﷺ) is only one alone. He (ﷺ) has no partner, Kingdom belong to him. All praise is for him only. He (ﷺ) is Omnipotent (has power over everything). There is no God but Allah. He (ﷺ) is one Alone. He (ﷺ) has fulfilled his promise. He (ﷺ) helped his (ﷺ) servant (Bandah). He (ﷺ) himself defeated all Armies."

- Then he (ﷺ) supplicated and repeated it thrice. He (ﷺ) performed 'SAEE' on foot, from Safa to Marwah.

When the crowd increased then he (ﷺ) mounted on his she-camel. Walked quickly in the lower valley and slowly on the ascent.

- On reaching Marwah he (ﷺ) repeated Takbeer and prayer as he (ﷺ) did at Safa, completed the seven rounds. After Umrah he (ﷺ) did not shave his head, as he (ﷺ) decided for Hajj-e-Qiraan.
- The Holy Prophet (ﷺ) commanded, "Those who have no sacrificial animal should put off the Ahraam after performing rites of Umrah. Those performing 'Hajj-e-Tamattu' and do not possess the animal (due to poverty) should offer three days fast during the days of Hajj and offer the remaining seven days fast after reaching their homes." The Holy Prophet (ﷺ) liked ease and convenience for his followers, therefore he (ﷺ) liked Hajj-e-Tamattu for outsiders.
- After Umrah the Holy Prophet (ﷺ) stayed for four days outside of Makkah and offered Salat with Qasr.
- On 8, Zil Hijjah, 10th, Hijri on the day of Tarwiah the Holy Prophet (ﷺ) and all his companions adorned Ahraam at Bat-ha (a place) and reciting Talbiah, and started from Makkah to Mina.
- They offered Salat of Zuhar, Asr, Maghrib and Isha in the fixed times. Holy Prophet (ﷺ) passed the night of 9th Zil Hijja at Mina.
- He (ﷺ) offered Fajr Prayer at Mina, and after Sunrise started walking towards Arafat. At Arafat he (ﷺ) stayed at Namrah in a blanket Tent. After midday mounted his she-camel 'Qaswa', reached the lower valley, and gave a sermon to the people.
- This Sermon (Address) of Holy Prophet (ﷺ) is known as 'Sermon of Hajjatul Widaa.' This was a short Sermon but it contains the essence of success in this world and hereafter, for all Mankind.
- After the Sermon of Hajjatul Widaa The Holy Prophet (ﷺ) dismounted his she-camel, and asked Hazrat Bilal (R.A.) to summon for prayer (Azaan). After Azaan he (ﷺ) led prayer of Zuhar and Asr with Two Rakaats each one after another as Qasr.
- The residents of Makkah who came along for Hajj also joined in Qasr.
- After Salat he (ﷺ) mounted his she-camel and started towards centre of Arafat. There in the lower part of the mountain standing on huge stones facing Kabaah started his prayer, till the Sunset. Then he (ﷺ) declared that the place, where he (ﷺ) was standing, was not a particular place of Hajj, but Pilgrims could occupy any place within Arafat.
- In Arafat he (ﷺ) raised his hand upto his chest for prayer and recited prayer in very humble posture. He (ﷺ) declared that Hajj is a prayer on the day of Arafat and the best prayer is that of the day Arafat.

- After Sunset he (ﷺ) started towards Muzdalifah and asked Usama Bin Zaid (R.A.) to mount she-camel Qaswa behind him and tightened nose-strings of his (ﷺ) she-camel, so that she walk slowly. He (ﷺ) also advised people to walk slowly because running (troubling others) is incorrect as it is against abstinence.
- The Holy Prophet (ﷺ) went to Arafat by one way and returned by another way. He (ﷺ) recited Talbiah during his Journey. He (ﷺ) performed cleansing and ablution on his way to Muzdalifa but did not stop for Maghrib.
- On the night of 10th Zil Hijjah he (ﷺ) stayed in Masharul Haram at Muzdalifah and declared that whole of Muzdalifah is a place of rest except 'Batn Mahsar'. He (ﷺ) again performed Wudhu (Ablution) after reaching Muzdalifah, and offered Maghrib and Isha combined with one Azaan and two Iqamah at the time of Isha. Both Salats were Qasr and there was no other prayer in between these prayers but recited Labbaik continuously. Holy Prophet (ﷺ) rested for whole night, and even did not get up for his usual Tahajjud. Then he offered Fajr prayer on its time.
- After Fajr Prayer the Holy Prophet (ﷺ) prayed for oppressor and oppressed. Allah accepted his prayer and his face brightened with smile.
- He (ﷺ) permitted Hazrat Saudah and weaker members of his family (Ahle Bait) to start for Mina during the night. They were accompanied by Hazrat Abdullah Bin Abbas (R.A.) After Fajr Prayer he (ﷺ) mounted Qaswa and offered Tasbeeh, Tahlil, Takbeer and supplication facing Kabah near Masharul Haram until it was daylight everywhere. He (ﷺ) started from Muzdalifah to Mina after Sunrise.
- He (ﷺ) recited Talbiah till he (ﷺ) reached Jamrah-Uqbah (Big Devil). He (ﷺ) kept on advising the large crowd to walk slowly.
- After leaving 'Batn Mahsar' he ordered people to collect small pieces of stone, bigger than gram and smaller than berry for Rami. People collected stones accordingly.
- Fazl Bin Abbas (R.A.) collected seven pieces of stones for the Holy Prophet (ﷺ). When he reached Jamrah Uqbah he (ﷺ) stopped below a tree. At the moment Mina was on his right and Makkah Mukarrama was on his left. (Muallimul Hujjaj, page-170)

While remaining at Qaswa he (ﷺ) recited Allah Akbar every time and hit Jamrah Uqbah with seven stones. He (ﷺ) performed this Rami Jamaar after sunrise and after that stopped reciting Talbiah.

- At mid-morning (chast) Holy Prophet (ﷺ) mounted his she-camel and announced, "O' Companions learn rites of Hajj from me as I am not aware of another Hajj

after this Hajj, because it may be or may not be possible for me.”

He (ﷺ) started from Jamrah Uqbah for Mina . Hazrat Umar (r.a.) while mounting with him was covering him with a sheet to save him from sunlight.

Hazrat Bilal (r.a.) was keeping bridles(Nose string)with him. After this he (ﷺ) delivered a sermon.

- After the Sermon of 10th Zil Hijjah the Aayaat (Verse) No. 3 of Suratul Maaidah was revealed to the Holy Prophet (ﷺ) which explains, “This day I have perfected your Religion for you, completed my favour upon you, and have chose for you Islam as your religion.” (Surtul Maaidah, Verse:03)

According to some other Tradition this Aayaat was revealed after the Sermon at Arafat.

- Imam Shafai states that the Holy Prophet (ﷺ) explained the rites of hajj in this Sermon.

After the Sermon, people asked him (ﷺ), “If we unintentionally change the order of rites like sacrifice, hitting, Jamrah-Uqbah or shaving our heads, then what is the command of Allah?” He said (ﷺ), “No problem, there is no harm in it.”

- From there he (ﷺ) went to place of sacrifice and according to Hazrat Anas Bin Maalik (r.a.) he sacrificed seven camels with his own hands. After that he (ﷺ) sacrificed 56 camels along with Hazrat Ali (r.a.) and than Hazrat Ali (r.a.) sacrificed 37 camels. In this manner he (ﷺ) sacrificed 100 camels.
- He saved hairs of his head after sacrifice. Hazrat Muammar Bin Abdullah Adadi (r.a.) had the honour to shave his head.

All his hair were distributed among companions. He (ﷺ) prayed thrice for those who shaved their hair of head and prayed once for those who trimmed their hair as hajj rite.

- He (ﷺ) started for Tawaaf-e-Ziyarat before mid day to wards Makkah Mukarramah. Due to huge crowd the Holy Prophet (ﷺ) performed Tawaaf white mounting Qaswa. After Tawaaf he (ﷺ) went towards Zam Zam and drank Zam Zam water.
- Hazrat Abbas (r.a.) offered syrup of dates which he (ﷺ) accepted. Hazrat Abbas requested to stay in Makkah Mukarramah instead of Mina so that he (ﷺ) could serve the pilgrims with water on the nights of 11, 12 and 13th Zil Hijjah which was accepted by Holy Prophet (ﷺ).
- After Tawaaf he (ﷺ) returned to mina. On 11,12 and 13th Zil Hijjah he (ﷺ) hits the Jamrahs with pieces of stones. At first Jamrah after Rami he (ﷺ) turned his face towards Kabah, raised his hands for supplication (dua), and its duration was equal to the time of recitation for Surah Baqrah.

He repeated the same action on second Jamrah. But after hitting Jamrah-Uqbah with pebbles, he (ﷺ) returned without staying there (without supplication).

- In the middle of the days of Tashreeq ‘Surahtul Asr’ was revealed to him. He (ﷺ) prohibited pilgrims to observe fast on 10, 11, 12 and 13th Zil Hijjah. He (ﷺ) said that these were the days of eating, drinking and repeatedly invoking God’s name.
- On the last day he (ﷺ) performed Rami after mid-day and started from Mina towards Makkah. During the night stayed outside Makkah at the Mahsab (Muabidah).
- Hazrat Ayesha (r.a.) performed Umrah from Tan-eem. This was the night of 14th Zil Hijjah. Holy Prohet (ﷺ) got up at the time of sahar and went to Masjid-e-Haram for performing ‘Tawaaf-e-Widaa’. He stayed at Multazim after Tawaaf. From there he (ﷺ) went to the well of Zam Zam and pulled the bucket of water himself. Looking towards kabah he (ﷺ) drank Zam Zam and throw the remaining water in the well. After that he (ﷺ) started his journey to Madinah.
- While leaving Baitullah the Holy Prophet (ﷺ) was sad, tearful, sorrowful and aggrieved. He (ﷺ) started to leave along with his companions before Sunrise and camped at Zee Tavafar for overnight stay, and started going to Madinah in the morning. The other Muslims departed from holy Prophet (ﷺ) at this place, and started to travel to their native place.
- The Holy Prophet (ﷺ) stayed in Makkah for Ten days and offered Salat with Qasr. After salat he (ﷺ) addressed the residents of Makkah and said, “O’ People of Makkah, offer your salat in full. We are only travelers, hence we offer Qasr Salaat.”
- During the Journey he (ﷺ) reached a place called ‘Kham’ which is three miles away from ‘Hajfa’. There he (ﷺ) addressed his companions after Zuhar by praising Allah and said, “I leave behind me two great commands for you i.e. Holy Qur’an and my sunnat (Tradition), Guard their rights (hold the commands tightly) don’t leave these things ever till you meet me at ‘Hauz-e-Kausar (fountain of ‘Kausar’ on the day of Qayamat).

At the time of Hajjatul Widaa the Holy Prophet (ﷺ) offered long prayers at the following six places:

- 1) Mountain of safa
- 2) Mountain of Marwah
- 3) Arafat (After Zuhar till Sunset)
- 4) Muzdalifah (From Fajr Sunrise)
- 5) Jamrah Oola; meaning young devil. (He (ﷺ) prayed as long as the duration for recitation of surah Baqrah)
- 6) Second Jamrah (there he (ﷺ) prayed equal to the Jamrah Oola)

- The Holy Prophet (ﷺ) become sick with headache and fever at the end of the month of Safar. People thought that it was Pneumonia but he (ﷺ) told Ummul Bashar, "The cause of this sickness is the testing of poisoned flesh with your son at Khaibar. Today I am leaving this world because of that poisonous flesh".(Sahih Bukhari, Vol.2,Hadith 1554)
- He (ﷺ) was sick for about 14 days and after the 91st day of Hajjatul Widaa he (ﷺ) departed this earth to meet Allah almighty.



Study on Tawaf

Tawaaf ke Fazail:

- Almighty Allah says in Holy Quran, "And perform Tawaaf around the ancient house." (Sureh Hajj: 29-30)
- Holy Prophet (ﷺ) said, "A person who performs Tawaf of the house of Allah and prays a two-rakat prayer will get reward of freeing a slave."
(Ibne Majah Kitab-e-Manasil, Baab-e-Fazl-e-Tawaaf, Pg. 29-56)
- Holy Prophet (ﷺ) said, "If a person perform Tawaaf of the house of Allah, Almighty Allah writes a reward, forgives a sin and increase a grade for each step."
(Ibne Khuraima, Ibne Habaan)
- Imam Ghazzali has narrated a tradition of Hazrat Umar (r.a.) in his book "Ihya'ul Uloom" that, Holy Prophet (ﷺ) said, "Perform Tawaf of Holy Kaaba in excess, for it is a great thing, which you will see on Judgment Day in your scroll of deeds and there would be no deed more rewarding than it."
(Seventh chapter "Hajj ke asraar aur as ki mumani'at")
- Holy Prophet (ﷺ) said, "Tawaf of Allah's house is like a prayer but you can talk during Tawaf. Hence, whoever talks during this time should say only good things." (Jame Tirmidhi Kitabul Hajj Hadees no. 92)
- Prophet Muhammad (ﷺ) said, those who perform Tawaf fifty time, get as clean from sin as he was clean at his time of birth. (Tirmizi).

Restrictions of Tawaaf: (Tawaaf ki sharten)

Following restrictions are applicable in Tawaf also just like in prayers:

- Ablution (wazu) is a must.
- Clothes should be pure (clean) and cover the private parts.
- Perform intention (Niyat) of Tawaf near Hajar-e-Aswad.
- Tawaf should start after kissing Hajar-e-Aswad and reciting Takbeer standing before it
- There should be no time gap between two rounds
- One should look down while performing Tawaf at the place of walking.

It is prohibited (Makrooh) to look at holy Kaaba while performing Tawaf.

- Similar to the salutation at the end every of prayers, Tawaaf also ends by offering a two-rakat prayer

If you make intention of Tawaf, complete its few round then it become compulsory (wajib) you to complete all seven round. you just cannot desert Tawaf in between and forget it.

Some Important Information regarding Tawaaf:

- If congregational prayers start while one is performing Tawaf one should pause and pray along with congregation and continue Tawaf after prayers. In this situation if you stop before any number of rounds of Tawaaf for Namaaz, then you can complete your balance round of Tawaaf after Namaaz, without starting from first round. That means all your rounds of Tawaaf before Namaaz will be counted.

اگر طواف کرتے ہوئے چار چکروں کے پہلے آپ کا وضو ٹوٹ جائے تو بہتر ہے کہ وضو کر کے از سر نو طواف کرے اور اگر وہیں سے مکمل کر لے تو یہ بھی جائز ہے۔ (فتیۃ الناسک صفحہ ۱۲)

- One's chest should face Holy Kaaba while reciting Takbeer for the first time at the start of Tawaf. After this it is prohibited to face one's chest towards Holy Kaaba in performing rounds of Tawaaf. Keeping one's back towards Holy Kaaba in Tawaf is Makrooh-e-Tahrimi which is equivalent to Haraam.
- If one travels even a small distance of one round keeping chest towards Holy Kaaba one will have to repeat that distance as it won't be counted in Tawaf.
- If instead of seven if you perform eight round, then it become compulsory for you to perform six more round to complete seven rounds of second Tawaaf.
- After Tawaaf if someone forgot to perform two rakaats Namaaz (Tawaaf-e-Wajib), then it will remain outstanding for him throughout his life. He can perform it any time in future, but performing after delay and outside Masjid-e-haram is bad and Makrooh.
- Tawaf should be done from outside Hateem because Hateem is a part of Holy Kaaba and Tawaf is done from outside Holy Kaaba only.
- It is not obligatory to recite a particular verse or supplication while performing Tawaaf.
- All supplications in books of Hajj are only recommended. One should think and supplicate and it is better to recite supplications that one knows by heart.

- If you read supplications or verses while performing Tawaf or if you pronounce supplications or verses very loudly while performing Tawaf, then because of your sound other might get disturb. And disturbing other is a sin. Hence supplicate or recite verses in your heart.
- It is better to supplicate at the time of Tawaf as compared to reciting verses of Holy Quran. And you should supplicate without raising your hand.
- Seventy thousand angels say 'Amen' for a person supplicating between Rukn-e-Yamani and Hajar-e-Aswad.
- In condition of Ahram, Iztiba (keeping right shoulder open) is sunnat in all seven rounds of Tawaf.
- A Tawaf after which one has to perform Sae'e has Raml in its first three rounds. Such a situation would arise thrice. First in the Tawaf of Umrah, second in Tawaaf-e-Ziyarat and third if you perform Tawaf and Sae'e before going to Mina on 8th Zilhajj.
- If you perform Tawaaf and Sae'e on 8th Zilhajj, then you will have to take seven rounds of Tawaf only, without Raml after 10th Zilhajj. There is no need of performing Sae'e again.
- Raml is recommended (Sunnat). If someone forgets Raml in the concerned Tawaf it would be against recommendation. However Tawaf would be in order and there would be no need to repeat it. If someone performs Raml in all the seven round too, it is abominable (makrooh) but Tawaf would be in order.
- The reward of Tawaf can be offered to anyone the dead as well as those alive, but are away from Holy Mecca.
- A weak can use a vehicle to perform Tawaf.
- 120 blessings descend on Holy Kaaba. Out of which, 70 descend on one who is performing Tawaf, 30 on one who is praying and remaining 20 on one watching Holy Kaaba.
- It is recommended to only touch Rukn-e-Yamani during Tawaf and kissing it is against recommendation. If the place is crowded one should pass by and not to kiss from distance. It is against recommendation to keep one's chest towards Holy Kaaba and touch Rukn-e-Yamani or assemble a huge crowd over there.
- One cannot pray after Asr prayers except lapsed obligatory prayers. Hence one should perform Tawaf as much as possible in that time but do not pray two-rakat prayer of Tawaf at the end. You will have to pray a two-rakat prayer for each Tawaf performed after Maghrib. In this way, time period of your presence in Holy Haram would be devoted to excellent worship.

Prohibited acts of Tawaaf:

- 1) Talking without reason, and un-religious things.
- 2) Talking regarding business. (If you receive a call on your mobile, then you have to answer even a question regarding business matter, which is prohibited in Masjid-e-Haram, hence keep your mobile in switch-off condition in Mosque.)
- 3) Reciting loudly the verses of holy Quran or supplication, as it disturbs the fellow pilgrim who is performing Tawaaf.
- 4) Performing Tawaaf in unclean cloth.
- 5) Knowingly avoiding Iztiba and Raml
- 6) Offering Namaz in condition of Iztiba. (Perform Namaz after covering both shoulders.)
- 7) Immediately starting second Tawaaf after completing first without performing Tawaaf-e-Wajib Namaaz. (At prohibited time it is allowed.)
- 8) At the beginning, while reciting intention (Niyat), raising hand before reciting takbeer. (One should raise hand while reciting takbeer, not before it.)
- 9) Performing Tawaaf at the time of Farz Namaaz or at the time of sermon of Friday.
- 10) Eating and drinking while performing Tawaaf.
- 11) Performing Tawaaf while you have intense need to go to toilet.
- 12) Performing Tawaaf when you feel uncomfortable hunger.
- 13) Performing Tawaaf in angry condition. (Angry condition and hunger divert the mind and concentration from prayer.)
- 14) While performing Tawaaf keeping hand in folded condition like Namaaz or keeping hand on waist or keeping hand on shoulder (our own or other's) are prohibited.
- 15) It is prohibited for women to perform Tawaaf at rush hours, when there is possibility of rubbing of body parts with fellow male pilgrims.

(The book "Muallimul Hajjaj" is referred while writing this chapter.)



Rites of Umrah and Hajj

- There are only two compulsions (Farz) and two obligations (Wajib) of Umrah. One who performs them will complete his/her Umrah.

Similarly there are three compulsions (Farz), six obligations (Wajib) and ten recommendations (Sunnat) of Hajj. One who performs all will complete his/her Hajj.

- We will discuss different supplications and recommended prayers at different stages of the journey in this book. These are only for making the worship of Hajj and Umrah more better. Leaving them won't be a sin, neither it will invalidate your Hajj and Umrah.

1) Compulsions (Farz) of Umrah

- 1) Wearing Ihraam at or before Miqaat, performing intention (Niyat) and reciting Talbiya.
- 2) Performing Tawaf of Holy Kaaba and praying two-rakat prayer of Tawaf.

2) Obligations (Wajib) of Umrah

- 1) Performing Sae between Safa and Marwa
- 2) Trimming hair or shaving one's head.

3) Compulsions (Farz) of Hajj

1. Performing intention of Hajj from heart after wearing Ahraam, and reciting Talbiah.
2. Staying in Arafat: Time of staying at Arafat is from noon of 9th Zilhijja till sunset. But staying in Arafat is a compulsory (Farz) rite of Hajj, without it Hajj can not be completed. Hence if anyone can not reach Arafat between noon to sunset, then he can reach there, even upto dawn of 10th Zilhijja. And if any one stays in Arafat even for a moment (1 second) before dawn, his Hajj will be completed.

Holy Prophet (ﷺ) said, "Staying in Arafat is Hajj." (Jame Tirmizi tradition no. 889)

3. Tawaaf-e-Ziyarat: which can be performed from morning of 10th Zilhajj to sunset of 12th Zilhijja

4) Obligations (Wajib) of Hajj

- 1) Staying in Arafat till sunset.
- 2) Staying in Muzdalifah at the time of Wuqoof (staying). (between dawn time till sun-rise.)
- 3) Performing Sae between Safa and Marwa

- 4) Hitting Shaitaan with pebbles accordingly (as per sequence)

- 5) Performing sacrifice (Qurbani)

- 6) Shaving one's head or trimming the hair

- 7) Performing Tawaaf-e-Wida (for those staying outside Miqaat). It is not compulsory for those who stay in the city of holy Makkah or around Makkah in Hil area (holy district). It is only good (Mustahab) for them.

- 8) Staying in Mina on 10th, 11th and 12th nights.

5) Recommendations (Sunnat) of Hajj

- 1) Performance of Tawaaf-e-Qudoom by who stays outside of Haram, and those who perform Mufrad and Qaraan type of Hajj.
- 2) Deliverance of sermons in three places by an Imam in Mecca on 7th Zilhijja, in Arafat on 9th Zilhijja and in Mina on 11th Zilhijja
- 3) Staying in Mina on the night of 9th Zilhijja
- 4) Going to Arafat from Mina on 9th Zilhijja after sunrise
- 5) Coming back from Arafat after departure of the Imam.
- 6) Taking bath in Arafat

There are many recommendations in addition to these.

Explanation of Intention (Niyat) before journey to Hajj.

- With what intention (Niyat) you will begin your journey from your Home to Saudi-Arabia ?
- There are three types of Hajj. Along with Hajj, Umrah is also performed. So when you start journey, what intention (Niyat) you will have? Hajj or Umrah? and if it is Hajj then which type of Hajj?
- There are three types of Hajj.

- 1) Hajj-e-Afraad
- 2) Hajj-e-Qaraan
- 3) Hajj-e-Tamattao

- In Hajj-e-Afraad, pilgrim make intention (Niyat) of only Hajj. He wears Ahram for Hajj and changes it back after completing Hajj, without performing Umrah.
- In Hajj-e-Qaraan pilgrim make intention of Hajj as well Umrah. On reaching Makkah, he first perform Umrah, then remain in Ahram condition till 8th Zilhijja. Then

he perform Hajj and on completing Hajj he is relieved from Ahram.

- In Hajj-e-Tamattao, Hajj pilgrim make intention (Niyat) two times, while stating his journey from house he first make intention of Umrah. On reaching Makkah he first complete Umrah, and take off Ahraam.

Then on 8th Zilhijja he again wear Ahram and make intention of Hajj and after completing Hajj he get relieved from Ahram.

- If someone make a intention of Hajj at the time of his journey from home, then he can not get relieved from Ahram and it's restriction, before completing Hajj. If he get relieved from Ahram after Umrah then he has to pay penalty in from of a sacrifice (Dam).
- Hence if your flight is for Makkah then make intention of Umrah while wearing Ahram. And if your flight is for Madina then neither you are required to make any intention nor you are supposed to wear Ahram, but after reaching Madina and completing minimum 8 days stays (40 times Namaaz), When you will start for Makkah, at that time you will require to wear Ahram and make intention.



Start of the Journey of Hajj

Preparations before Starting for journey of Hajj.

- 1) Fill the form of Hajj in a group of six to eight religious people, because six to eight people stay in a room in Makkah and Madina. If these people are like-minded then you will enjoy your stay in Makkah and Madina.
- 2) Convince yourself deeply that your wealth, health and capability is not taking you for Hajj. It is Allah, Who is taking you for Hajj. Many people in this world who were wealthy, capable and healthy then you but do not get the command of Allah and passed away without performing Hajj.

I have personally experienced that not only we go for Hajj out of Tawfeeq (command) of Almighty Allah but also we complete its rites due to His favor only. If Almighty Allah would not have helped, I and pilgrims like me would not have reached Arafat and Muzdalifa on time in the crowd of about thirty to forty hundred thousand people. We would have lost this essential rite of Hajj.

- 3) If one has desire of being called a 'Haji' or shopping along with the intention of Hajj, one should repent and should have pure intention of Hajj only for the pleasure of Allah.
- 4) One should write a will regarding ones business, household requirements etc. and include all details of his debts and rights and appoint a responsible and religious person as his legatee.
- 5) Advise all family members to continue prayers and religious duties perfectly in your absence also.
- 6) Sadaqah (donation and alms) wards off calamities. Hence, one should give charity or feed the poor for safety of health and wealth during the journey.
- 7) Fulfill all rights of others. Ask forgiveness if you hurt someone. Almighty Allah is Omnipotent. He will forgive His rights but won't forgive the rights of others upon you. You will have to get them forgiven by others only.
- 8) Make a complete list of things to be taken for Hajj and pack your luggage according to it one or two days in advance.
- 9) Keep your passport, airline tickets, identity card and other necessary things in a separate hand bag. This

bag should be such that you can hang it on your shoulder for the whole of fourteen hour journey.

10. Clean your hair, cut your nails and become pure after bathing and washing yourself.

Leaving the home:

- Wash yourself well and wear Ahraam
- Pray to Allah for the success of this glorious journey. This supplication will be more effective if done after a Nafl prayer. Hence one should pray ten rakaat Nafl prayers of two rakat each, in the following way:
 1. Offer a two rakat Nafl prayer with an intention of 'Salaatul Haajaat' and pray to Almighty Allah to make your journey easy and successful and let you complete your Hajj.
 2. Offer two-rakat Nafl prayer with intention of 'Salaatul Taubah' and seek forgiveness for your sins with a sincere heart.
 3. Offer two-rakat Nafl prayer with an intention of 'Salaat-e-Shukr' and thank Almighty Allah for giving you Tawfeeq to go for Hajj.
 4. Offer two-rakat prayer with an intention of safety of your family members from calamities and difficulties and pray that Almighty Allah keeps you safe during the journey and your family members safe back home.
 5. Offer the last two-rakat prayer with intention of Namaz-e-Ahraam.

You should offer all prayers with your head covered with cloth of Ahraam and uncover it after salutations of last prayer but do not perform intention of Umrah now. It would be more convenient to make intention of Umrah in the flight near Yamlam Miqaat. Yamlam Miqaat is reached one hour before landing at Jeddah airport and the volunteers on flight inform you about it.

Few tips to remember.

- Elder say that a stamp is put on whatever a person does in Ahraam and that person goes on repeating that for his whole life. Although it is necessary to keep away from sins all the time, one should strictly avoid sins while wearing Ahraam and spend day and night completely as per recommendations (Sunnat).
- We are habituated to some sins and we even remain

unaware of them. For example, back-biting, staring opposite sex etc. We commit these sins when we are involved in worldly talks or going around in markets. Both these actions must be avoided in Ahraam and especially in Haram. We should spend most of our time in recitation of Holy Quran, Tawaf, Nafl prayers and supplications. The reward of a good deed is a hundred thousand times at the place where you are going (Makkah). Similarly the punishment of a sin is also a hundred thousand times. Prophet Nooh (a.s.) lived for 950 years. If you worship in Haram for 4 days you will get reward of worship of a hundred thousand days, which is more than 1000 years of worship. It means that just in four days you worshiped for a period more than the life of Prophet Nuh (a.s.). Now you can estimate the reward if you worship in Haram for a complete month. Those people are fortunate who value this and take advantage of this golden opportunity.

- The punishment of leaving a Farz namaaz is equal to 70 greater sins and whose punishment is of many hundred thousand years in hell. If this sin is committed in Holy Haram it would be in multiples of a hundred. Now, if a person backbites, commits sins of eyes, fights etc. along with leaving compulsory prayers and continues it for a month, he increases his sins manifold. When such a person embarks on his Hajj journey the collection of his sins is as per his age. However when he comes back he has a collection of sins of thousands of years to his name. Such an unfortunate person is not worthy of being called 'Haji'. Hence, some people become more unfaithful after Hajj. May Almighty Allah grant us Tawfeeq to understand true religion and follow it well.
- You have to stay for only forty days in that holy land whom eyes yearn to see. If you leave or forget this world for these forty days, will it lead to the arrival of Doomsday? One should leave his world behind at home while departing for Hajj. One should value every following moment and gather as many good deeds as possible. Who is aware of death? It is possible that this may be your last journey.

First step of Holy Journey

- Wear your steel bracelet, keep your passport, ticket and other important things in hand-bag and hang it on your shoulder. Check whether you have written your name, address and cover number on your luggage once again and pray for your family members, leave them in Almighty Allah's protection and recite the following supplication:

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَآخِرَ عَمَلِكَ،
زَوَّدَكَ اللَّهُ التَّقْوَى، وَيَسِّرْ لَكَ الْخَيْرَ حَيْثُ كُنْتَ.

"Astaudi u'llaaha deenaka wa amaanataka wa aakhira a'malika zawwa-dakallaahut taqwaa wayassara lakal khaira h'aithu kunt."

Translation: "Your faith, protection of your faith and the result of your deeds are handed over to Almighty Allah. May Almighty Allah grant you the bounty of piety and make it easy for you to perform good deeds wherever you may go."

- Recite the following supplication while starting from your home:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"Bismillahi tawakkaltu a'llaahi laa h'aula wa laa quwwata illaa billaah."

Translation: "I begin in the name of Allah. I have trust on Almighty Allah only and there is no might and strength except by Allah."

One should get into the vehicle in recommended (Sunnat) way.

Recommended way of getting into the vehicle:

- Hazrat Ali bin Rabiya' (r.a) narrates, "I was present when a mount was brought for Hazrat Ali bin Abi Talib (r.a.). He recited Bismillaah as he set his foot to mount and said: Alhamdulillah. When he sat on its back he recited:-

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۖ
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٣٠﴾ (سورة غاف، آيات: ١٢٩-١٣٠)

"Sub-h'aanalladhee sakhkara lanaa haadhaa wa maa kunnaa lahu muqrineena wa innaa ilaa rabbanaa lamunqaliboon."

Translation: "Glory be to Him Who made this subservient to us and we were not able to do it, and surely to our Lord we must return."

Then he said Alhamdulillah thrice and Allaahu Akbar thrice and recited:

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

"Sub-h'aanaka innee z'alamtu nafsee fagfirlee fa'innahu laa yaghfiru-dhdhunooba illaa ant."

Translation: "Glory be to you indeed I have been unjust to my soul. So forgive me. For none forgives the sins except You."

Then he laughed. People asked, "O Amirul Momineen, why did you laugh?" He replied, "I have seen Holy Prophet (ﷺ) doing the same as I did. When I asked, "O Messenger of Allah (ﷺ), what made you laugh?" He replied, "Your Lord is Pure. When His servants say: 'O Lord! Please forgive me'. He becomes pleased that His servant knows that there is none who can forgive except Him." (Abu Dawood, Tirmizi)

Memorise this supplication and recite them while boarding any vehicle.

Translation: "Moving and stopping of ships is a favor of Allah's name. Surely my Lord is Ever-forgiving and Merciful."



Start of Air-Journey

The plane by which Hajj pilgrim travel for going and coming from Saudi-Arab are reserved for Hajj pilgrims. no ordinary passenger can travel from those special planes. In such planes there is not seat number for sitting. those who arrive first get the seat of their choice. A group can sit together as per their convenience. But those who arrive late they have to sit on left out seats. in such situation a group may not get all their seat next to each other. Hence reach Air-Port 3-4 hour early and board plane as early as possible.

one more reason to reach airport early is that in Hajj season Air-Port is extremely crowded. It takes long time for every procedure such as weighing luggage, security check, etc. Hence reach Air-Port as early as possible.

- After entering the airport first you will get foreign currency. Keep it safely in the inner pocket of your hand bag so that it does not fall or lost easily if you need to open hand bag again and again.

Your luggage will be checked after getting foreign currency. It will be weighed and sent for loading in the plane. You will have to wait in Waiting Hall before boarding the plane. You should get fresh and go to toilet and perform ablutions. Hajj Committee also arranges for prayers. You can even pray if it's a prayer time.

Air travel needs 4½ to 5 hours. There are toilets in the flight but they may be impure and there is a no arrangement for performing ablution. Hence you should be ready for it.

When the announcement to board the flight is made, recite the supplication of boarding and recite the following supplication when the plane starts:

(سورة اعراف آیت: ۴)

بِسْمِ اللَّهِ مَجْرَهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

"Bismillaahi majreehaa wa mursaahaa inni rabbee laghafoorar rah'eem."

Air Travel and Arriving in Makkah

Airplane will take about five hour to reach Jeddah. you will get cold drinks, food and fragrant tissue paper. If you have performed intention of Umrah at the time of departure you will have to keep away from cold drinks, tissue paper and food having fragrance, because it is prohibited to use fragrance in Ahram. You can have anything if you have not performed the intention of Umrah.

Hence don't do niyat (intention) while departing from home but do it in Airplane after having food etc. You may get ready for performing intention after three hours of travel. Volunteers in plane will alert you before arrival of Miqaat. Perform intention of Umrah as follows:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

"Allaahumma innee ureedul u'mratag fayassar haalee wa taqabbahaa minnee."

Translation: "O Allah! I perform the intention of Umrah. Make it easy for me and accept it."

After performing intention, men should say loudly and women recite 'Talbiya' softly:

Translation:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

"At Your service, O Allah, at Your service."

لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ

"Labbaik laa shareeka laka labbaik."

At Your service, there is no partner for You, at Your service.

إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكُ،

Innal h'amda wan na'mata laka wal mulka

Surely Praise and Bounties are with You and also in the kingdom.

Laa shareeka lak. لَا شَرِيكَ لَكَ

There is no partner for You."

All restrictions of Ahram will apply on you as soon as you make intention and recite 'Talbiya'. After that, the best recital for you is 'Talbiya'.

Airline authorities take care to alert pilgrims about arrival of Miqaat. This is the case only with pilgrim flights. Other flights do not take care of this. Hence if you go by private airlines or with tour operator perform intention after two hours itself as a precaution and recite Talbiya.

You will be dropped at Jeddah airport building via bus

after alighting from the flight. You will have to pass through three stages now.

- 1) You will have to halt at a fenced hall and your passport stamped for entry.
- 2) Then you have to go to the adjacent hall and find your luggage and keep it in one place and get its security check done. After security check, your luggage would once again be taken back and sent to the bus depot.
- 3) Then you will have to go to Indian bus depot about 200 meters away. Jeddah airport is vast and there is a great danger of being lost. Hence, one should stay with companions, read sign-boards and reach Indian bus depot inquiring with guides standing on the way. Here you can get fresh, perform ablution and even pray. All arrangements are made over here. So you should get fresh, once again separate your luggage (which porters have already transported after security check) and keep it in one place. Then show your passport at the counter.

NOTE: Note down the badge number of the porter who carries your luggage from Air-port/security check counter to Bus-depot counter.

Here, you would be handed over to Muallims in groups. A Muallim would gather as many people as he can get into a bus. Their luggage would be taken to the bus on trolley and loaded in the bus. One must take care to board the same bus in which his/her luggage is kept. Muallim would take your passport while boarding the bus. He will give you your hotel card, his identity card and a plastic wrist band.

Keep on reciting Talbiya at airport as well as in the bus. Recite the following supplication as the bus enters Holy Makkah:

"O Allah! This is Your and Your Messenger's Haram. Even animals are in peace here. Make fire prohibited for my flesh, blood and bones for the sake of excellence of this honorable place and include me among Your friends and obedient servants."

Recite the following supplication when you glance at Makkah for the first time:

"O Allah! Make Holy Makkah my place of residence and give me lawful sustenance.

O Allah! Give us prosperity in Holy Makkah.

O Allah! May we get the fruits of this city.

O Allah! Make the people of Makkah loved by us.

O Allah! Make us loved by the people of Makkah.”

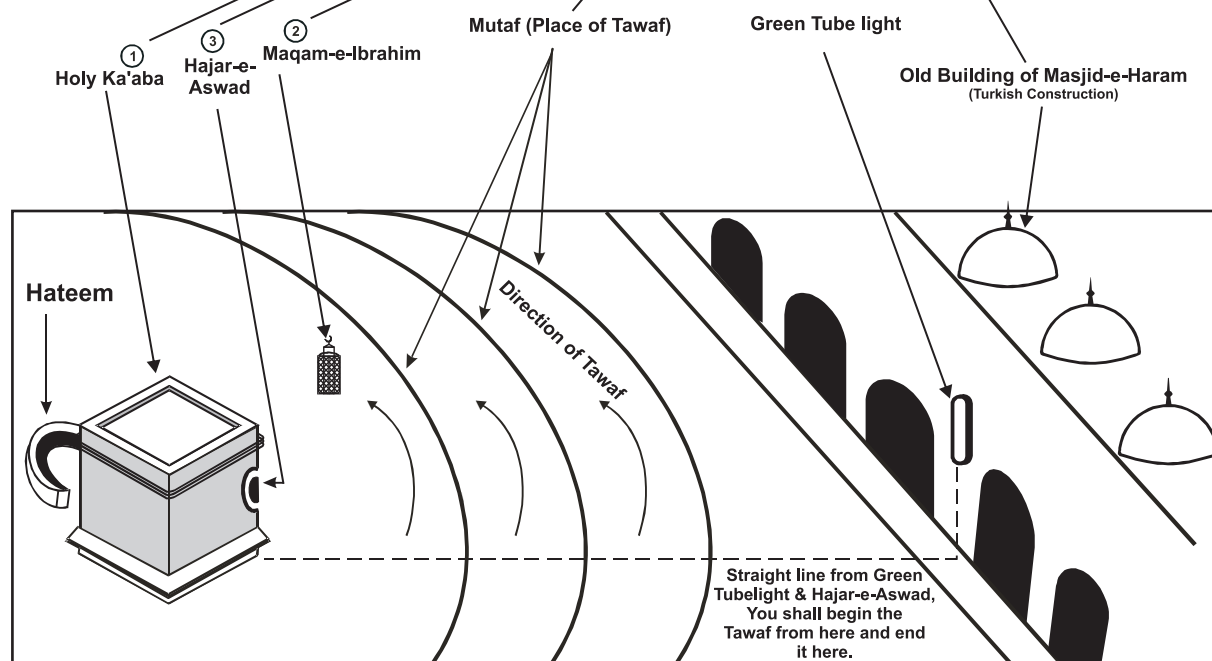
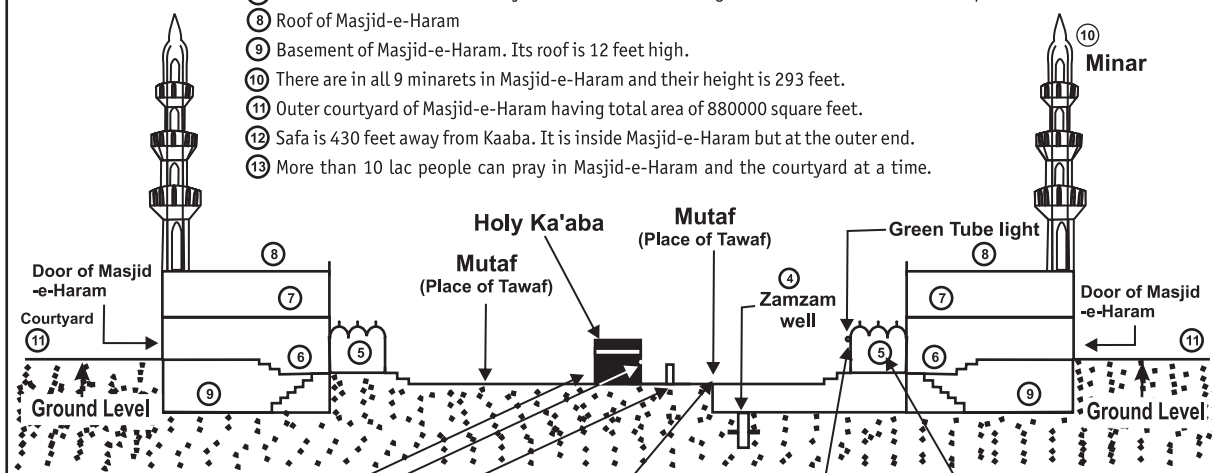
The bus will drop you at your hotel and porters will take your luggage to your rooms. Have some refreshments after keeping your luggage in the hotel room and also rest for a while. Keep the money safely in your suitcase, which you got at airport. Do not take it to Haram with you at any cost. Then make preparations for Umrah. Earlier you perform Umrah the better it is.

In season of Hajj and in Ramazan Haram shareef is heavily crowded. if you perform rite of umrah between 8-10am or 2-4pm or one hour after isha namaaz, then it will be much easier for you as at these time there is less rush for Tawaf in Haram.



Details of Masjid-e-Haram

- ① The floor of the Holy Kaaba is seven feet higher than that of Mutaḥ. The height of Holy Kaaba is 46 feet, length is 42 feet and width is 38 feet. The (inside) end of Hateem is 21 feet away from the Holy Kaaba.
- ② Maqam-e-Ibrahim is a stone which has impressions of the feet of Prophet Ibrahim (a.s.). It is 8 inches high, 14 inches wide and 15 inches long located 46 feet away from Holy Kaaba. Its color is reddish orange with a whitish element.
- ③ Hajre Aswad is fixed about 4 ¼ feet above ground on the eastern corner of Holy Kaaba. It was broken in an accident. Now its 8 pieces are arranged on a 7 X 10 inches black stone fixed on a silver frame. It was white during the time of Ibrahim (a.s.) and it has turned black due to sins committed by men.
- ④ The well of Zamzam is now in basement. The surface of water is 12 feet below ground level. The spring is 40 feet below and the total depth of the well is 100 feet. The opening of the well is 6 feet. It is 60 feet away from the Holy Kaaba.
- ⑤ Turkish construction of Masjid-e-Haram. The area of Mutaḥ and Turkish construction is 290000 square feet.
- ⑥ New building of Masjid-e-Haram of Saudi Era. The total area along with basement is 1310000 square feet and the roof is 30 feet high.
- ⑦ The first floor and the roof Masjid-e-Haram are 30 feet high and the total area is 420000 square feet.
- ⑧ Roof of Masjid-e-Haram
- ⑨ Basement of Masjid-e-Haram. Its roof is 12 feet high.
- ⑩ There are in all 9 minarets in Masjid-e-Haram and their height is 293 feet.
- ⑪ Outer courtyard of Masjid-e-Haram having total area of 880000 square feet.
- ⑫ Safa is 430 feet away from Kaaba. It is inside Masjid-e-Haram but at the outer end.
- ⑬ More than 10 lac people can pray in Masjid-e-Haram and the courtyard at a time.



Details of Holy Ka'aba and Mutaḥ

How to Perform Umrah?

Entering Masjid-e-Haraam

The magnanimous and great building around Holy Kaaba is called Masjid-e-Haraam. It has more than a hundred doors. The house of Holy Prophet (ﷺ) was towards south-east of Marwa and mostly he used to enter from Baabus Salaam, which is between Safa and Marwa. Hence one should enter from Baabus Salaam if possible, otherwise one can enter from anywhere. While entering, put inward right foot first and recite:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ.
اَللّٰهُمَّ افْتَحْ لِيْ، اَبْوَابَ رَحْمَتِكَ.

"Bismillaahi was' s'alaatu was salaamu a'laa rasoolillaahi. Allahummaf-tah'lee abwaaba rah'matik."

Translation: "In the name of Allah and blessings and salutations be upon the Messenger of Allah (ﷺ). O Lord, open Your doors of mercy for me."

First Glance at Kaaba and Dua:

When you glance at Holy Kaaba for the first time, Almighty Allah will accept all Duas before the eyes blink. Hence this moment is very important and you should be prepared for this moment in order to take maximum benefit of it. Lower your eyes while entering Masjid-e-Haraam and walk about 200 steps. You will have to climb stairs down twice during this time. When you reach courtyard, get aside from the way and lift your eyes to see the House of Allah, which you have been facing towards all your life for prayers. Focus your eyes on Holy Kaaba and recite the following supplication without blinking your eyes:

"O Allah! Accept all of my right and just supplications henceforth."

Then recite the following thrice:

اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اَللّٰهُ

"Allaahu Akbaru laa ilaaha illallaah".

Translation: "Allah is the Greatest. There is no Lord except Allah."

You can also recite the following Takbeer instead of supplication:

اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ، لَا اِلٰهَ اِلَّا اَللّٰهُ وَاللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ، وَلِلّٰهِ الْحَمْدُ.

"Allaahu Akbar allaahu akbaru laa ilaaha illaallaahu wallaahu akbaru allaahu akbaru wa lillaahil h'amd."

Translation: "Allah is Greatest, Allah is Greatest."

There is no Lord except Allah and Allah is Greatest, Allah is Greatest. And praise is for Allah."

Then recite 'Talbiya' and salutations and supplicate to your heart's content. This is the court of the Almighty Allah. The person asking for something would get tired of doing so but the Giver would never get tired in answering the call. Supplicate for everyone peacefully including your parents, relatives, friends, Muslims, country and the world.

Tawaaf of Umrah.

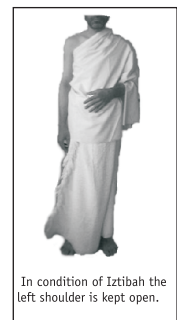
One out of the two obligations (Farz) of Umrah have already been performed by you i.e. wearing Ahraam. The second compulsion (Tawaf) is to be completed. Now Tawaf would start from and end at Hajar-e-Aswad only. Hajar-e-Aswad is a stone from Paradise fixed on the eastern corner of Holy Kaaba. It is surrounded by a silver frame. Tawaf should be started after touching and kissing Hajar-e-Aswad. However it is impossible due to the huge crowd. Hence we shall describe an easy and possible way of performing Umrah.

Tawaf starts after kissing Hajar-e-Aswad from near or from distance. In order to mark the starting point of Tawaf (the line of Hajar-e-Aswad), green tube-lights are (fixed) lit on the walls in Mutaaf (surrounded wall of mosque facing to kaabah), on the roof in the surrounding Masjid-e-Haram and on poles over terrace. You can estimate the line perpendicular to Hajar-e-Aswad with the help of these marks Green lights. Your Tawaf should start from and end here only.

After first glance at Holy Kaaba, you should go in the line of Hajar-e-Aswad and green tube-light. You should walk along with persons doing Tawaf instead walking in opposite direction of trying to reach the place walking randomly towards it.

Raml

To complete a Tawaf, one needs to go around Holy Kaaba seven times and offer a two-rakat prayer of Tawaf. In Tawaf of Umrah and Tawaaf-e-Ziyarat of Hajj, men should walk erect and fast standing upright taking small steps like wrestlers in the first three rounds. This is called Raml. The right shoulder is left uncovered in Raml. This is called



In condition of Ittibah the left shoulder is kept open.

Iztiba. for Ijtiba end of Ahraam should be thrown on the left shoulder from front via right armpit .

There is no Raml or Iztiba in Nafili Tawaf

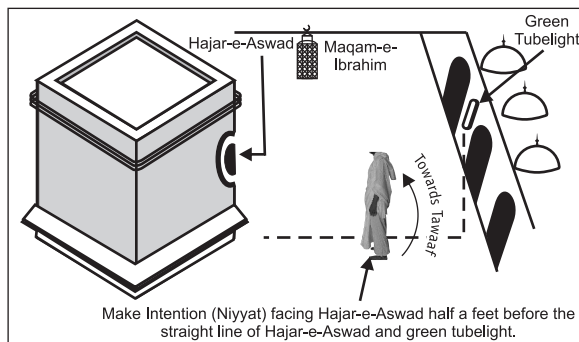
First Round of Tawaf

- With the crowd of people doing Tawaaf, when you reach in the line of Hajar-e-Aswad and the green tube-light, wait about half a foot before, face Hajar-e-Aswad and perform intention (niyat) of Tawaf as follows:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ طَوَافَ بَيْتِكَ الْحَرَامِ ، سَبْعَةَ اَشْوَاطٍ لِلّٰهِ تَعَالٰى ، فَيَسِّرْهُ لِيْ ، وَتَقَبَّلْهُ مِنِّىْ .

“Allaahumma innee ureedu t'awaafa baitikal h'araami sab-a'ta ashwat'il lillaahi ta-a'laa fayassarhu lee wa taqabbalhu minnee.”

Translation: “O Allah! I perform Tawaf of this honored house of Yours for Your pleasure. Make it easy for me and accept it.”

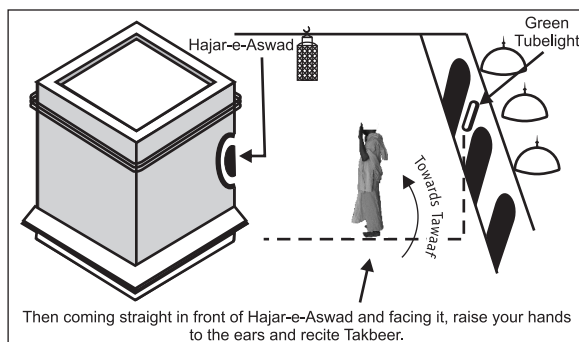


- After performing intention, move towards right such that you come in the line of Hajar-e-Aswad and the green tube-light. Then recite following Takbeer and raise your hands up to your ears just like in prayers:

بِسْمِ اللّٰهِ، اللّٰهُ اَكْبَرُ، وَلِلّٰهِ الْحَمْدُ

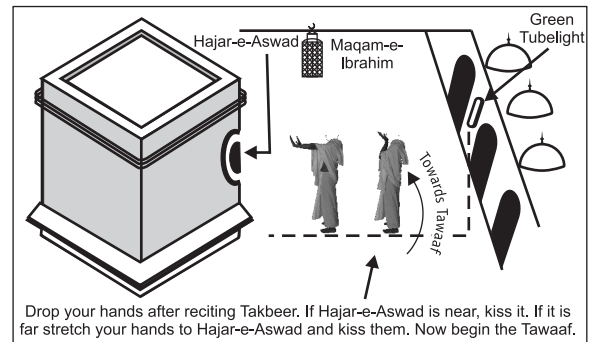
“Bismillaahi Allahu Akbaru wa lillaahil h'amd.”

Translation: “In the name of Allah. Allah is the Greatest and all praises are for Allah.”

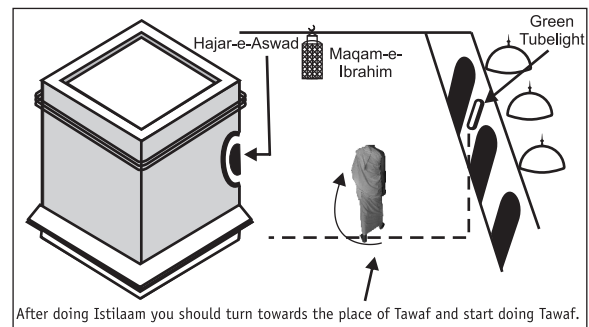


- Bring your hands down after saying Takbeer. Then face both the palms towards Hajar-e-Aswad lifting them as high as your shoulders in such a way as if you are trying to touch Hajar-e-Aswad. Then kiss your palms. It is equivalent to kissing Hajar-e-Aswad and is called

Istilaam.



- Don't perform Tawaf by walking zig-zag way try to perform Tawaf walking around Holy Kaaba in perfect circle. Because in Tawaf walking towards and away from holy kaaba is not allowed. that means you are not suppose to face kaaba or turn your back towards kaaba. And if you do so, than whatever distance you travel in this condition will not be counted as Tawaf. And you are bound to repent that much distance. Hence after Istelam turn in direction of Tawaf on same spot before taking a step forward.



- You will find lengthy supplications for each round of Tawaf in Hajj books.

All these supplication are not recited by prophet Muhammad (ﷺ) the recorded supplication which prophet Muhammad (ﷺ) has recited are as follows.

1. Recite this at rukne yamni:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الْكُفْرِ وَالْفَاقَةِ وَمَوَاقِفِ الْخِزْيِ فِى الدُّنْيَا وَالْآخِرَةِ

Allahumma inni A'oozu bika minal kufri wal faaqati wa mawaqafil khizyi fiddunya wal aakhirah.

Transaltion: Oh Allah! I seek your refuge from kufr (worshiping Deities), and remaining hungry because of poverty (Faaqa) and getting humiliated on the day of judgement (Qayamat/Aakhirat).

2. Recite this between Hajr-e-Aswad and Rukne yamni:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
(سورة البقرة)

Rabbana aatina fiddunya ha-sa-na-tanw wa fil aakhirati ha-sa-na-tanw wa qina azaabannar.

“Oh Allah! we seek your blessing in our life in this world, and we seek blessing for our life after death, and we seek your refuge from fire of hell”.

3. While making Tawaf:

أَلْهِمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ

Allahumma inni as-alukar-raahata indal mauti wal afwa indal hisaab.

“Oh Allah! we seek blessing of peace at the time of death, and your mercy and at the time of account checking on the day of judgement.

- It is not compulsory to recite any verse or supplication while performing Tawaf. at your convenience you can recite the verse and supplicate which you have memorised. whatever you should recite, you should understand it, and without looking at books”.
- Only that supplication has effect, which is recited with its understanding.
- Inconvenience may be caused to others if one recites from a book during Tawaf.
- Always recite supplication which Hazrat Muhammad(pbu) has recited, because following Hazrat Muhammad(pbu) yield maximum blessing and benefits.
- If you find difficult to memorise long supplication then just recite 3rd kalima or any verse of Glorious Quran between Hajr-e-Aswad and Rukn- e- yamni. and recite any Dua (supplication) between rukn-e-yamni and hajr-e-aswad.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ
أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

"Sub'ha-nal-lahi wal hamdu lillahi wa laa ilaaha illallahu wallahu akbar. Wa laa haula wala quwata illa billahil aliyil azeem."

Translation: Allah is pure, praise be to Allah. There is no God except Allah. Allah is the greatest. There is no power or strength except from Allah, the most high and great.

Supplicate in your mother tongue, from Rukn-e-Yamaani to Hijr-e-Aswad.

- It is abominable (Makruh) to turn your face towards Holy Kaaba during Tawaf and turning your back is

Makrooh-e-Tahrimi, which is equivalent to prohibited. Hence you should walk straight and lower your eyes while doing Tawaf.

Second round of Tawaf

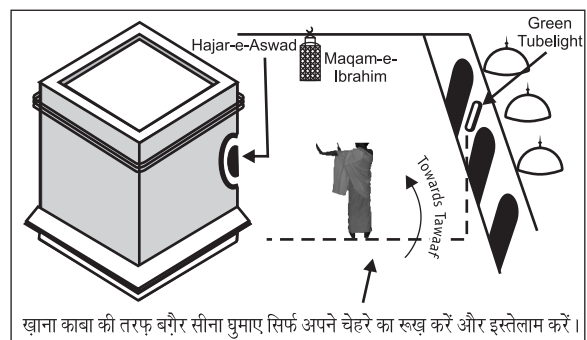
When you reach in line of Hijar-e-Aswad and green tube-light reciting supplication, turn your face towards Hajar-e-Aswad without turning your chest towards it. Face your palms towards Hijar-e-Aswad and kiss the while reciting following Takbeer:

بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

Takbeer: Bismillahi Allaahu Akbaru wa lillaahil h'amd

Then without facing holy Kaaba continue your Tawaaf.

In ancient time crowd was less, so everyone could get chance to kiss Hijre Aswad. Only at the time of kissing Hijre Aswad it was allowed to face holy Kaaba, and before or after this particular place. But nowadays due to crowd one has to kiss Hijre-Aswad at a distance of 50 to 100 fit just by action. From such a long distance one can make mistake and may face Kaaba for Iselaam (Kissing) either before or after the Hijre-Aswad (which is not good). Hence scholars (Ulma) suggest that while doing Istelaam (kissing) from distance avoid turning towards Kaaba. They suggest that just turn your face towards Kaaba, and spread hands on left (towards Kaaba) and kiss it. By this procedure, even mistakes of facing Kaaba could be avoided.



Keep a seven bead rosary in your hand for counting the number of rounds. Do Istilaam reciting Takbeer after completing seventh round. (This is your 8th Istilaam) and cover your right shoulder, which was uncovered till now and go behind Maqaam-e-Ibrahim. The door of Holy Kaaba is also on this side. Leave some place for people circumambulating and pray two-rakat compulsory prayer with intention of 'Namaz-e-Wajibut Tawaaf'. This completes your Tawaf and second compulsion of Umrah.

Drinking Zamzam Water

After two-rakat prayer you should drink water to your

heart's content. Drink water standing, facing Qiblah, saying 'Bismillah' and recite the following supplication after drinking:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ.

"Allaahumma innee as-aluka I'lman naafi-a'hw wa rizqanw waasi-a'hw wa shifaa-am min kulli daa."

Translation: "O Allah! Give me knowledge that would benefit, increase my sustenance and cure me from all diseases."

As per Hazrat Jabir (r.a.) Prophet Muhammad (ﷺ) Zamzam water is for which it is drunk. (Ibne Majah). It means Almighty Allah fulfill the intention with which a person drinks it.

After drinking Zamzam water come into the line of Hajar-e-Aswad and green tube-light once again and do Istilaam of Hajar-e-Aswad reciting Takbeer. This is your ninth Istilaam. Go on walking towards green tube-light after Istilaam that means away from Holy Kaaba and you will reach Safa.

After completing Tawaaf one can turn back toward Kaaba and can walk away from him.

Sae of Safa and Marwa

Safa and Marwa were two mountains. Today only a small hillock remains. Government has included Safa and Marwa in the building of Haram. Earlier there used to be a market between Safa and Marwa and pilgrims used to perform Sae in sun and the crowd. Today, the whole building is air-conditioned and has marble flooring.

Turn towards Holy Kaaba on reaching Safa and perform the intention of Sae as follows:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعَةً
اَشْوَابًا لِّوَجْهِكَ الْكَرِيْمِ، فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّىْ

"Allaahumma innee ureeu sa'ya bainas' s'afaa wal marwata sab-a'ta ashwat'il liwaj-hikal kareemi fayassarhu lee wa taqabbalhu minnee."

Translation: "O Allah! I intend to perform Sae between Safa and Marwa in seven rounds only for your pleasure. Make it easy for me and accept this from me."

Lift your hands like you do in supplication and not like you do saying Takbeer while performing intention.

- Safa, Marwa and the area of Sae are places where supplications are necessarily accepted. Hence during Sae and after completing it whenever you are at Safa and Marwa, supplicate as much as possible.

Whenever you halt at Safa and Marwa, recite fourth Kalima thrice and third Kalima once and recite fourth Kalima as much as possible during Sae. This is a way of easy worship. However there are seven different

supplications of each round of Sae, which you can memorize from Hajj books and recite them.

- Hazrat Hajra (r.a.) ran in the valley between Safa and Marwa because Hazrat Ismail (a.s.) Who was near Holy Kaaba used to disappear from her sight. This action of her's is repeated by people even today. Government has erected two green pillars and tube-lights, which are called 'Meeleen Akhzareen'. Men should walk a little fast between these two while women should walk normally.
- Going to Marwa from Safa completes a round and coming back to Safa completes another. You have to complete seven rounds in this way and your seventh round will end at Marwa.
- It is recommended to offer two-rakat prayer of thanks giving after Sae. It is not obligatory.

Come out of the gate towards Marwa after offering two-rakat prayer. Now you have to complete the last rite of Umrah i.e. trimming hair or shaving head. Women should cut an inch of hair from atleast one-fourth of their head. One who has completed all rites of Umrah and only cutting hair remains can cut hair on their own and also cut hair of those who have completed all rites. Only husband and Mahram men (with whom marriage is forever forbidden) are permitted to cut hairs of a woman. Getting hair cut by Namehram is a sin.

The barber shops near Marwah are always crowded. Hence those barbers also got habit of shaving head at very high speed. Getting shaved at such a high speed is a very painful experience. Hence while coming to Haram from your hotel just notice barber shop near your hotel or on the way. And after completing Umrah shave your head at those far-off barber shops.

All restrictions of Ahraam are taken back after shaving your head and your Umrah is complete by grace of Allah. Now you can go home, wash yourself and put on your normal clothes.

- It is better worship to offer Nafila prayers in Haram for the natives of Makkah. However, Nafila Tawaf is better for those who live away from Makkah because they can offer Nafila prayers back home also but they will not get an opportunity to perform Nafila Tawaf over there. Hence one should perform Tawaf as much as possible on his/her stay in Makkah and offer all compulsory prayers in Holy Haram in congregation.
- There are 15 such places in Holy Makkah where prayers are compulsorily accepted.
 - 1) Mutaaf (where we perform Tawaf)
 - 2) Multazam (entrance of the door of Holy Kaaba)
 - 3) Below Meezab-e-Rahmat (drain pipe from which water from the roof of Holy Kaaba flows down.)
 - 4) Hateem

- 5) Inside Holy Kaaba
- 6) Near Zamzam well
- 7) Behind Maqaam-e-Ibrahim
- 8) Safa
- 9) Marwa
- 10) The place of Sae between Safa and Marwa specially between two green pillars.
- 11) Arafat
- 12) Muzdalifah
- 13) In Mina, near small and medium Shaitaan.
- 14) Between Hajar-e-Aswad and Rukn-e-Yamani
- 15) Near Hajar-e-Aswad



	Acts	Dates	Hajj-e-Tamatta'o	Hajj-e-Qiraan	Hajj-e-Afraad
Serial acts of Umrah	Tawaf of Qudoom		⊗	Sunnat	Sunnat
	Ahram of Umrah	Umrah could not be done between 8th to 13th of Zilhijja	Farz	Farz	⊗
	Tawaf of Umrah		Farz	Farz	⊗
	Sae of Umrah		Waajib	Waajib	⊗
	Trimming of all Hair of head		Waajib	⊗	⊗
Serial acts of Hajj	Ahram of Hajj	8th of Zilhijja	Farz	Ahram of Umrah	Farz
	Stay at Mina	8th of Zilhijja	Sunnat	Sunnat	Sunnat
	Stay at Arafah	9th of Zilhijja	Farz	Farz	Farz
	Stay at Muzdalifa	10th of Zilhijja	Waajib	Waajib	Waajib
	Throwing Pebbles at Big Shaitan	10th of Zilhijja	Waajib	Waajib	Waajib
	Sacrifice	10,11,12th of Zilhijja	Waajib	Waajib	Optional
	Trimming of Hair of head	10,11,12th of Zilhijja	Waajib	Waajib	Waajib
	तवाफे ज़ियारत	10,11,12th of Zilhijja	Farz	Farz	Farz
	Sae	Before 29th of Zilhijja	Waajib	Waajib	Waajib
	Stay at Mina	10,11,12th of Zilhijja	Sunnat	Sunnat	Sunnat
	Throwing Pebbles	11,12,13th of Zilhijja	Waajib	Waajib	Waajib
	तवाफे विदा	Before returning	Waajib	Waajib	Waajib

Umrah of Ramadan

It is narrated from Hazrat Abdullah bin Abbas (r.a.) that the Holy Prophet (s.a.w.s.) said: "Umrah in Ramadan is equal to performing Hajj," or said, "performing Umrah in Ramadan is equal to performing Hajj with me."

(Sahih Bukhari and Sahih Muslim)

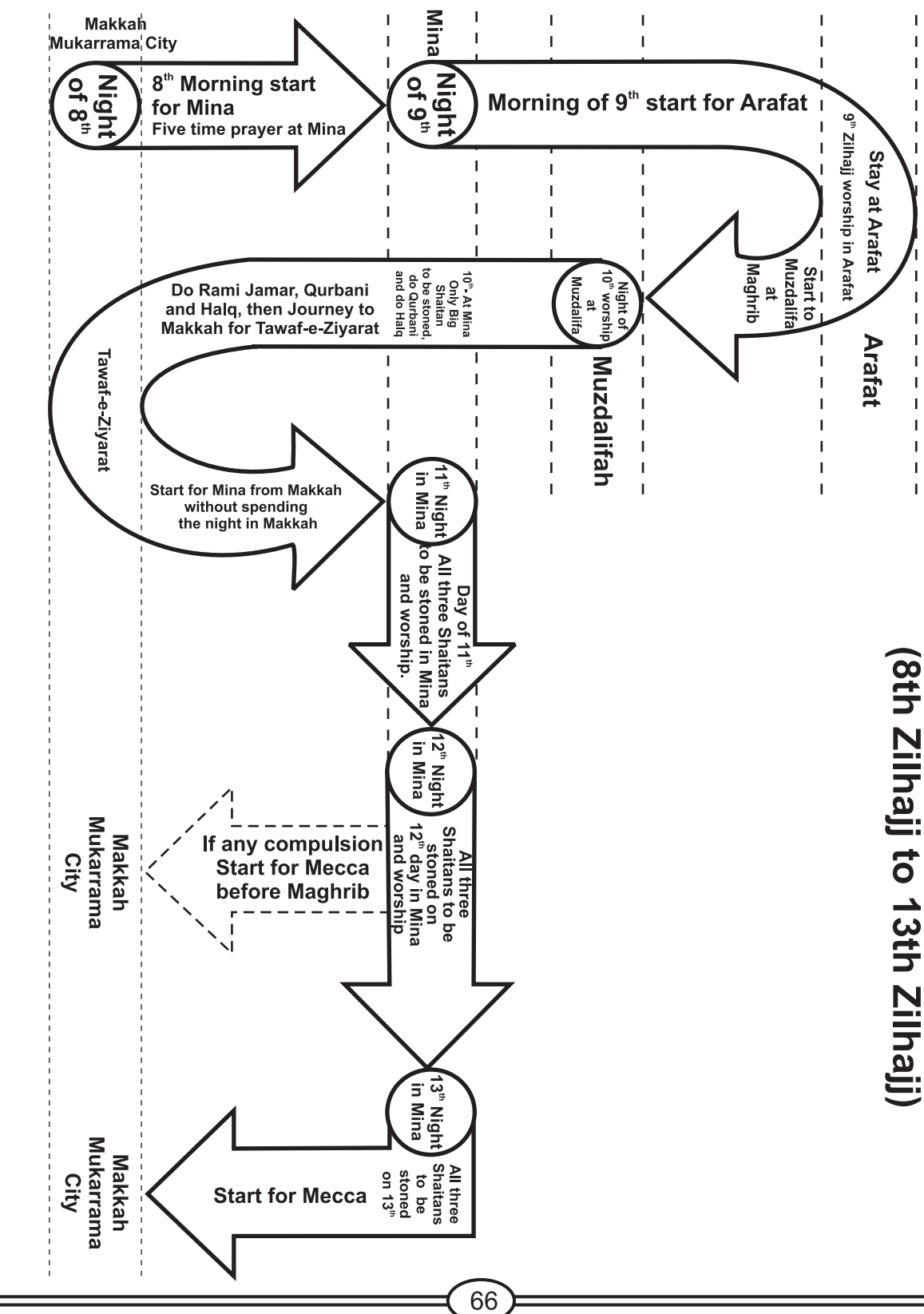
Hajj on Behalf of Those Who Cannot Perform

Hazrat Ibne Abbas (r.a.) narrates that a woman asked the Holy Prophet (s.a.w.s.), 'The Almighty Allah has made performance of Hajj compulsory on His servants. It is obligatory on my parents at such a time that they have become old and cannot ride a mount. So, can I perform Hajj on their behalf?' He replied, "Yes." (Sahih Bukhari & Sahih Muslim)

It is narrated from Hazrat Laqeet bin Aamir (r.a.) that he came to the Holy Prophet (s.a.w.s.) and said, "O Messenger of Allah (s.a.w.s.), my father has become very old. He can neither perform Hajj nor Umrah. He can neither walk nor ride a mount." The Holy Prophet (s.a.w.s.) said, "You go for Hajj on your father's behalf." (Abu Dawood, Tirmidhi)



Six special days of Hajj (8th Zilhajj to 13th Zilhajj)



How to perform Hajj

The Day of 8, Zil Hajj :-

- The day of Hajj are counted from 8 zilHaji to 13 Zil Hajj. During these Days the important pillar of Islam is completed.
- New English Day or Date Begins from midnight but Islamic day or date begins just after sun set. Therefore at the end of 7th Zil Hajj evening, the Night of 8th Zil Hajj will begin which the days of Hajj will also begin.
- Clean and wash yourself completely on the day of 7th zil Hajj. cut your nails. Trim your Moustaches. shave off dirty hairs. Do intention for Ahram according to sunnah after taking a bath otherwise perform Ablution. If your perspiration gives bad smell then apply perfume but any sheet of Ahram should not be soiled with perfume. Then wear the upper sheet of Ahram. (Applying of perfume before wearing Ahram is sunnah and prohibited after wearing Ahram)
- If you have time then go to Haram sharief after wearing Ahram and if it is possible for you perform "Tawaafe Tahiya" (This Tawaaf is not obligatory or Necessary and there is no istibaa and Ramal in this Tawaaf.)

Perform Nafil Tawaaf cover your head and perform Two Rakahs of "Wajibut Tawaaf". If due to heavy rush or weakness you do not intend to perform Nafil Tawaaf then watch for Disapproved time and perform to Rakahs of Tahiyyatul Masjid first then perform two Rakahs with the intention of Ahram which is sunnah of Holy Messenger. Remove cloth or cap from head after prayer. After removal of cloth or cap from head perform intention of Ahram (Hajj) and recite Talbiah.

• Perform Intention in this way :

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْحَجَّ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّىْ

"Allah Humma uraidul Hajja Fayassirho Lee Wa Taqbalho Minni"

Translation: "O Allah! In order to get your pleasure I am intending for Hajj. Please make it easy for me and accept it.

- After Performing intention, recite Talbiah:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ

"Labbaik Allah Humma Labbaik

Translation: I am present, my master, I am present

before your Honour.

لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ

"Labbaik La sharika Laka Labbaik

"I am present, there is no partner to you, I am present."

اِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ

"Innal Hamda wan Naamata Laka wal Mulk

"All praises are for you wal Mulk- All praises are for you and all divine blessings belong to you. The whole Universe is governed by you."

لَا شَرِيْكَ لَكَ

"La sharika Laka"- There is no partner to you.

Reciting Talbiah once is obligatory and reciting thrice is sunnah. As soon as you finish reciting Talbiah you become Mahrim and it becomes binding on you to keep away from prohibited activities.

- If weak and old ladies are in your company and on 10th of zil Hajj which is "Yamun Nahr" if heavy rush for "Sae" of Safa Marwah then those weak and old ladies are allowed to do "Sae" on 8th of Zil Hajj.

In this situation before the salah of Maghrib wear Ahram on 7 th of Zil Hajj and do Niyyat for Hajj. On 8th of Zil Hajj try to perform Tawaaf after sunset and Maghrib prayer. Perform Tawaaf and Maghrib prayer. Perform Tawaaf and Rami. Perform Istibaa before Tawaaf and do Ramal in first three rounds of Tawaaf offer Two Rakahs of Tawaaf wajib. Then do saee of safu Marwah. Afterwards do not trim hairs or shave your head. Then start for Mina according to your convince. In this way if you perform Tawaaf and saee in advance then in the last rite of Tawaaf ziarat you will have to perform only Tawaaf and Sae will not be required.

(Note:- Before or after wearing sheet of Ahram and before or after performing intention of Hajj or Umrah, it is not obligatory or necessary to offer two Rakahs of Nafil or Nafil Tawaaf.)

- It is Sunnah of Holy Messenger to start for Mina from Makkah after sunrise but due to heavy rush the Muallims take away pilgrims to Mina during the night. If they arrange to you during the night then you must accompany them because it will be convenient for you.
- Take the time of departure from your Muallim and if

time permits you then wear Ahram and visit Haram Sharif and if there is lack of time then wear Ahram in your Room, offer Two Rakahs Nafil, Intend for Hajj and recite Talbiah. Soon after reciting Talbiah you will follow all prohibitions of Ahram.

- Before starting for Mina from Makkah get your identity card for Mina, address of your tent and Map of Mina from your Muallim and start your journey to Mina by the bus provided by Muallim.
- Keep a Hajj book with you and study "Prohibited Activities in condition of Ahram" at least once. The purpose of stay at Mina is that the Pilgrim is cut off from the world and he entirely concentrates towards worship of Allah during day and night. But people misuse the stay and concentration at Mina pass their precious time in debate, argument, gossip and entertainment. Therefore keep books and Rosary with you so that you may use your time in worship of Allah and gaining knowledge and information in a better way.
- You have to buy food at Mina, sacrifice an animal and you may be required to travel by Taxi from Mina to Arafaat therefore keep enough money according to requirement. It is not correct to carry all your money for travel to Arafaat from Mina. Deposit the remaining amount with your Muallim or Madrasah saulatiah and get a receipt.
- If before 8th of Zil hajj you have visited slaughter House for information about sacrifice then on 10th of Zil Hajj you can purchase animal on your own and perform your sacrifice. If you could not collect any prior information then you sacrifice through madrasah saulatiah or a Bank otherwise you will be perturbed. Deposit money of sacrifice at an official place before traveling to Mina.
- If you Deposit your money at Madrasah Saulatiah then ask the time of sacrifice in your behalf. Accordingly it will be easier for you to shave off your Head. According to Hanafi Maslak order of rites is compulsory. First Rami Jumaar then sacrifice and then Qasr. If there is disorder in Rites then Dam is Binding on you.
- At the time of departure from Makkah to Mina keep with you plate for food, glass of water, Extra sheets of Ehraam, shawl, Air pillow, Meswak, Medicines and necessary articles.
- There will be a large carpet spread in the Mina therefore no bed is required. You have to buy food. There is good arrangement for toilet therefore bucket etc is not required. If your baggage is less then it will be easier for your travel.
- Before starting for Mina, lock your precious goods in

your bag at Makkah and start for Mina with only necessary articles. Keep your identity card and wrist band with you.

- Start for Mina while reciting Talbiah. After reaching Mina collect all Males in the Tent and after consultation tie a curtain inside the half tent and separate Males and Females and distribute sleeping space with justice.
- If your Tent is away from Masjid Hanif then it will be difficult for you to visit the Mosque five times therefore appoint two Imams and one Muezzin in the tent. (Two Imams for duty in absence of one)
- On 8th of Zil Hajj at Mina offering of Zuhr, Asr, Maghrib and Isha is Sunnah as well as offering Fajr on 9th Zil Hajj is also Sunnah. Now Mina and Madfal are included in Makkah city therefore ones stay including Hajj days will be more than 15 days then he will be treated as a local citizen and will be required to offer all prayer in full. Similarly a majority of pilgrims has the status of locals therefore appoint an Imam from such locals so that offering prayers will be easier for locals.
- Allah commands us "and in the days of stay at Mina, which few in count remember Allah" (Surah Baqrah)
- Therefore try your best on the stay at Mina to pass your whole time in prayer of Allah from Intention of Hajj to throwing of pebbles at "Big shaitan" the best recitation for a pilgrim is to say "Talbiah" therefore recite "Talbiah" as many times as possible.
- There are 15 places for acceptance of invocation in the limits of Haram shareef therefore offer special Dua for a long time at these points.

The Day of 9th Zil Hajj:

- Our Holy apostle offered Fajr at Mina on 9th of Zil Hajj and started towards Arafaat after sunrise. In current period more than 30 lakhs pilgrims perform Hajj Rites collectively therefore it creates many problems for pilgrims and they have to suffer unnecessarily.

In order to facilitate pilgrims and to minimize rush now Muallims take away pilgrims by bus Arafaat on the Night of 9th Zil hajj.

It is forbidden to trouble any Muslim. Muallims take away pilgrims in the night of 9th Zil Hajj to Arafaat in order to save trouble of pilgrims therefore although it is not in accordance with sunnah but still it is permissible and there is no harm if pilgrims reach Arafaat before morning.

There will be confused situation in the morning. If you miss the morning bus then you will get the next bus at midday (11-12 A.M) and if you miss it too then you

have to go to Arafaat alone and being away from Muallims tent you have to arrange for your food on your own which is rather very difficult. Therefore try your best to go to Arafaat by Muallims bus. Muallim will lodge you in this tent which is not as nice as Mina's tent but there will be a cotton carpet and one overhead sheet. Here you can offer salah in congregation along with your colleagues of tent. you can lie down for rest. Lunch will be served by muallim therefore you can fully concentrate on your prayer. There are bath rooms and toilets near the tent therefore you can ease yourself. Return journey by bus will start from your tent.

Standing (Waqoof) at Arafaah :-

- Allah's Messenger (ﷺ) declared, "Hajj means stay at Arafaat." (Trimidhi, Hadeeth 889)
- Therefore stay at Arafaat to offer prayer is real Hajj. To make your Hajj acceptable consider these precious moments enough and pray to Allah with the bottom of your heart.
- Apostle (ﷺ) delivered his sermon after Mid-day and offered Zuhr and Asr prayers with single Azaan. Two Takbeers and with Qasr and prayed (Dua) till sunset before Allah Almighty.

We do not have the strength to offer prayer similar to Holy messenger (ﷺ) but as far as possible face Kaabah after salah and pray to Allah with lamentation.

- Holy Messenger (ﷺ) was a Traveler during the days of Hajj therefore he offered Qasr salah. In the Mosque of Haram he advised local citizens to offer full salah but in Arafaat when local citizens offered Qasr salah our Holy Messenger did not prevent them. In maaliki and hanbali maslak only travelers can offer Qasr salah and locals will offer fully salah. Therefore if you are in your tent away from Mosque and are local then Qasr is not compulsory. At Hanafi time of Zuhr call Azaan and offer full Zuhr salah in congregation and offer full salah of Asr in the same way after calling Azaan.
- Waqoof of Arafaat starts just after Mid-day on the day of Arafaat. After offering salah busy yourself in Waqoof Arafaat. If it is possible face Kaabah do Waqoof till maghrib. If you cannot stand all the time otherwise you are allowed to sit and lie down.
- This is the time for prayers, hymns, repentance and pardon from Allah which He may accept. This August time and this pious place is given to lucky person. You don't know if you have a second chance to visit this Holy place again. Know that every second is precious and offer every prayer from the bottom of your Heart.
- The Messengers of Allah are Innocents. Allah keeps them free from all sins. Our Holy Messenger (ﷺ)

offered his prayers at Arafaat from Zuhr to sunset while lamenting and weeping was for his ummah (a major part of Dua was for Ummah) therefore it will be our thanklessness if we do not offer unlimited salaam and Durood to him.

- All Messengers who passed away before our Holy Prophet (ﷺ), they regarded the fourth Kalimah as Dua (Supplication) and revised it again and again therefore at waqoof Arafaat recite this Kalimah for at least a hundred times.
- The time of Asr is the time of acceptance of Dua because Allah is nearer to you than your Jugular vein. He is listening to every palpitation of your Heart. Pray for your self, pray for your children, pray for your parents, pray for your Relatives, pray for your motherland and pray for your muslim ummah. pray for everyone with at most sincerity.
- We advised you to go from Makkah to Mina and then Arafaat by bus because it is very difficult to find out Muallims it is very difficult to find out Muallims tent on your own. further it is not advisable to walk to Arafaat so that you may be fresh for whole day prayers. But after waqoof Arafaat it will be trouble some for you to travel by bus and it will be easier for you to walk on foot.
- The time of Asr is special for prayer but many pilgrims will leave the prayer for getting a seat in the bus and is a short time the bus top will be covered by pilgrims as well as all inside seats but pilgrims will be deprived of their prayers.

You forget the world and busy your set in prayers, Duas and lamentation to Allah Almighty and after sunset without offering Maghrib prayer start your journey to Arafaat.

Departure to Muzdalfah:-

- Pedestrians and buses will depart from Arafaat after sunset in a caravan. Pedestrians will reach the limits of Muzdalfah at or before the time of Isha prayer. And buses are kept in waiting at Arafaat till Isha and reach Muzdalfah by 4 a.m.

Therefore you finish your prayers and start walking towards Muzdalfah. There is a map of Makkah, Mina, Muzdalfah and Arafaat in this book therefore try to understand it and keep it with you. You will find that there are two roads for pedestrians from Arafaat to Muzdalfah masjid Masherul Haraam. There is heavy rush Muzdalfah on this road. Therefore if it is possible change your road and enter Muzdalfah.

- Between Arafaat and Mina there is an open ground about three miles long towards eastern side which is called muzdalfah. There is a mountain on its last limit

which is called masherul Haraam. You will find its reference in holy Quran. Holy messenger stayed near it but pilgrims can stay anywhere in the ground of Muzdalfah.

- There is no tent for night halt at Muzdalfah. Pilgrims pass this night under open sky by spreading palm mattress on the ground. There are many Toilets everywhere in muzdalfah but toilets could be away from your place therefore have control on eating so that you may not be uncomfortable to ease yourself and keep some extra water with you so that if you ease yourself behind a hill there may not be shortage of water.
- If you reach Muzdalfah before Isha then wait of Isha prayer and at the time of Isha offer maghrib prayer with one Azaan and one takbeer and then offer Isha prayer. After Isha fard offer sunnat and Nafil of maghrib and then offer sunnath and Nafil of Isha.
- This night at Muzdalfah is more graceful than "shabe Qadr" for pilgrims. Allah declares in holy Quran:
"It is not crime in you if ye seek of the bounty of your Lord (during pilgrimage) Then when ye pour down from (mount) Arafat, celebrate the praises of Allah and the sacred Monument, And celebrate His praises As He has directed you, Even through, before this, ye went as tray." (Surah Baqarah, Verse 198)
- Our Holy messenger (ﷺ) wanted ease and convenience for Muslim ummah therefore he slept during this night. If you are very tired then take rest for one or two hours and after refreshing yourself keep yourself busy in prayers. There is enough time for sleep in all other night of your life. This night is a reward for very lucky persons. Pay due respect to this night. In the last phase of this night holy messenger repeated his Dua for oppressor and oppressed which remained unacceptable by Allah in Arafat, it was accepted at Muzdalfah. So this place and this night is meant for acceptance of Duas therefore you have to pray for yourself, your family, your parents and Muslim ummah for salvation, health and bounty of Allah Almighty.
- At the time of 'Sub-ha Sadiq' the Saudi Government arranges to fire a cannon so that all pilgrims should offer Fajr prayers on time. After cannon fire, call for Azaan and offer Fajr prayer in congregation and recite Dua and invoke Gods name repeatedly. It is necessary to stay at Muzdalfah for some time after 'Sub-ha Sadiq'.
- Pebbles could be collected for Rami Jumaar at Mina but at present you will find metallic roads and concrete floor everywhere therefore collect seventy or more pebbles at Muzdalfah. Wash the pebbles if they are dirty otherwise washing is not obligatory or necessary.

- Start for Mina just before sunrise. There is no problem even if you are in the limits of muzdalfah and sun rises. After coming to mina from muzdalfah pilgrims after miss their way while trying to find out their tent therefore always remember the number of pillar near your tent. If you remember the number of pillar near your tent. If you remember the name of bridge near your tent in mina, it will be easier for you to find out your tent otherwise all tents are similar to each other and pilgrims waste hours in finding out their tents.
- Between Muzdalfah and Mina there is a valley which is called valley of Mehser (newly named valley of Nahaar). Companions of feel (Ashabe feel) were divinely tormented at this place. Government has surrounded this place with barbed wires. Police keeps away pedestrians from this place. If you pass near this place do not walk but run.

Day of 10th Zil Hajj :-

- Today is Eidul Adha. The whole world will offer salah of Eid but there is another command for pilgrims. They have to perform four important tasks on Eid.
- 1-Rami Jumaar, 2-Sacrifice, 3-Halq, 4-Tawaafe Ziarat

Rami Jumaar :

- Do not go straight for Rami Jamaar from Muzdalfah because saudi police does not allow pilgrims to walk on the way to Rami Jumaar along with your baggage. come back to your tent at Mina. Ease yourself & take rest. Today excellent time for Rami Jumar is from Ishraq till decline of sun. There is heavy rush of people for this excellent time of Rami. therefore have patience and start for Rami after Zuhr. Saudi Govt. has fixed time of Rami separately for every country. Ask your Muallim to show time of Rami for Indian pilgrims and do Rami at your appointed time. The problem of heavy rush lasted till 2009. Afterwards saudi Government constructed multitier bridges so that all pilgrims should do Rami on excellent time. Therefore try to get all information from your Muallim in Mina and go to Jumraat after getting his advice.
- Today you have to hit the Jumrah Aqbah (Senior Shaitan). Stop reciting Talbiah before throwing pebbles. Throw seven pebbles one by one and recite this Dua:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ رَغْمًا لِلشَّيْطَانِ وَرَضًى الرَّحْمَانِ
"Bismillahe Allaho Akbar Raghmal-lish shaitane wa Razi-yar Rahman"

Translation: I begin by name of Allah, Allah is greatest off all. I am throwing this pebble to Dishonor shaitan and to Honor and please Allah.

- Hit any Jumrah with pebble from all sides. On 10 th Zil

Hajj when Holy Messenger hit Jumrah Aqbah with pebbles at that time Mina was on his Right side and Makkah (Baitullah) was on his left. Throwing pebbles in this way is sunnah. (Muallimul Hajjaj, Page 170)

- The point (place) for throwing pebbles is at the foundation of pillar or wall of Jumraat therefore throw pebbles as if you are throwing them in a pond. Do not hit the pillar or wall so forcefully that the pebbles will fall outside the boundary. If this happens the pebbles will not be counted therefore you will have to throw another pebble otherwise you will offer Dam.

Sacrifice :

- Allah declares in holy Quran, "Then let them complete the rites prescribed for them, fulfil their vows, and (again) circumambulate the ancient house."
(Suratul Hajj 22, verse 29)
- Allah says about sacrifice, "It is not their meat nor their blood, that reaches meat nor their blood, that reaches Allah it is your piety that reaches him he has thus made them subject to you, that ye may glorify Allah for his guidance to you and proclaim the good news to all who do good" (Suratul Hajj 22, verse 37)
- Our Holy Messenger did Rami jamaar after sunrise. Then he delivered his sermon. After that he sacrificed seven camels by his own hands and fifty six with Hazrat Ali (r.a) afterwards Hazrat Ali (r.a) sacrificed thirty seven camels with his own hands. In this way one hundred camels were sacrificed. Shaved their heads after sacrifice. Then before Mid-day started towards Makkah for Tawaafe Ziarat. After Tawaafe ziarat stayed overnight and then returned to Mina. This is the Sunnah of Holy Messenger to perform rites.
- Rites of sacrifice are in remembrance of Hazrat Ibraheem (a.s) offering his son in the court of Allah for sacrifice in the court of Allah for sacrifice.
- Go to place of sacrifice with utmost sincerity and sacrifice with your own hands or offer sacrifice through bank or Madrasah saulatiyah. Have a firm faith in your heart that you will sacrifice your wealth, time and self during the rest of your life.

Halq (Shaving head) and Tawaafe Ziarat:

- There are two rites to be performed now i.e. Halq and Tawaafe ziarat.
- If you include outer courtyard in Masjid Haraam then one million pilgrims can offer salah in Masjid Haraam.
- About 20 to 25 thousand pilgrims can do circumambulation in Mutaaf at a time.
- When there is not so much rush of pilgrims then it takes half an hour for you to complete one circumambulation and one hour in heavy rush.

- If there are one million pilgrim in Majid Haraam and if they want to do Tawaaf in groups of 25 thousand each then it will take about 20 hours to complete Tawaaf of all pilgrims.
- If you include local pilgrims then you will find that about 35 lakhs to 40 lakhs people (35,00000 to 40,00000) perform Hajj every year. If one after another group of about 25000 perform tawaafe Ziarat then will require two days to complete this tawaaf. Therefore due to increase in number of pilgrims it is not possible to perform rites of Hajj in accordance with sunnah at excellent time. Our Holy Messenger (If I am not wrong) selected easy method therefore use easy method and facilitate others to use easy method to perform Hajj rites.
- My sister Kaneez Fatimah performed Hajj in the year 2009. On 10th Zil Hajj when she reached masjid Haraam at the time of Asr Salah the police had surrounded the Masjid Haraam. Nobody was allowed to enter inside because masjid Haraam was full of pilgrims and there was no extra place for more pilgrims. She waiteel there till the time of Isha prayer and returned to Mina empty handed. She performed Twaafe ziarat next day on 11th Zil Hajj.
- Even if police does not stop you to enter Haram but you make your entry in any way then due to very heavy rush then you along with other pilgrims may face many difficulties therefore ulema (scholars) and experienced pilgrims advice you to offer Maghrib at mina on 11th Zil Hajj and then walk towards Makkah then you will have the chance to offer Isha in congregation at masjid Haraam. You offer your salah in courtyard of Haram. Take your dinner after prayer. Rest a while then perform Tawaaf Ziarat and saee. Return to mina on the same night. In this way it will be easier for you to perform Hajj rites properly.
- If you offer sacrifice through Saulatia Madrasa the staff will give you the time and date of sacrifice on 10th or 11th Zil Hajj due to heavy rush of pilgrims. You wait till that time then do Halq (Shave) after one or two hours. Disrobe Ahram and wear your usual clothes. Offer prayer on time and start Tawaafe Ziarat according to your convenience. If you do Halq according to the time of sacrifice then you will have to wait upto 11th Zil Hajj for Tawaafe ziarat. Therefore continue to wear Ahram and perform all rites peacefully and satisfactorily.
- The excellent time for Tawaafe Ziarat is on 10 th Zill Hajj and if you could not perform it even after 12th zill Hajj you will have to offer Dam for delay because Tawaafe Ziarat is an obligatory rite of Hajj therefore untill you perform Tawaafe ziarat you Hajj will not be completed. one prohibition of Ahram will be applicable

for you which means that you cannot establish sex relation with your wife. After passing of 12th Zil Hajj Dam will be obligatory for you and you are free to offer Tawaafe Ziarat any time. Similarly when you intend to offer Nafil and break this intention the offering of Nazil becomes necessary for you. In the same way if you intend to perform Hajj but leave it in complete then performing of Hajj will remain obligatory for you. If you do not perform Tawaafe ziarat then it will remain obligatory for you during the rest of your life along with prohibition for sex relations with your wife.

You have to do Ramal in first three circles of Tawaaf and if there are no Ahram sheets on your body there is no Istibaa for it.

If you have put on Ahram or 8th Zil Hajj and offered Nafil Tawaaf including Ramal Istibaa and saee then there is no need for saee at Tawaafe Ziarat and your Tawaaf will be without Ramal because if tawaaf is done with saee, Ramal is also included in it.

Throwing pebbles at shaitaan, offering sacrifice and shave off head in this order is Sunnah and necessary. If there is no order is sunnah and necessary. If there is no order in these rites then according to Hanafi Maslak Dam will be obligatory.

According to Hanbali maslak (Saudi Scholars) and Imam Ghazali (r.a.) if there is disorder due to some problem then Dam will not be binding.

(Ahyaul Uloom Urdu, Vol. 1, Page 408)

- If due to any problem after Tawaafe Ziarat if you are unable to do saee on excellent time till sunset of 12 th Zil Hajj then you can do saee till the end of Zil Hajj.

تاخیر کی وجہ سے دم لازم نہ ہوگا۔ مگر شرط یہ ہے کہ طواف وسعی کے درمیان حج کا دوسرا رکن ادا نہ کیا جائے۔ اگر کوئی دوسرا رکن ادا کرے گا تو وسعی سے قبل ایک طواف کرنا واجب ہوگا۔

11 and 12 Zil Hajja :

- For Tawaafe Ziarat you may spend as much time as convenience but you have to return to Mina for night half. You cannot stay at your lodge at Makkah for night halt.
- Pass your night at Mina and offer five times prayer.
- There are days of Tashreeq. Repeatedly reciting Takbeer is sunnah.
- Throwing pebbles at Jumrat is equal to remembrance of Allah. Throwing pebbles after midday is Afzal (excellent) but according to your convenience and in consideration of heavy rush go to Rami Jumaar. First hit junior shaitan then central shaitan and then senior shaitan. In between junior and central shaitan after Rami our Holy messenger prayed for a long time lequal to the time taken for recitation you arrange for Dua.

After Rami at senior shaitan do not recite Dua. After Rami at senior shaitan do not recite Dua.

- The prayer of Hajj started during the same of Hazrat Ibrahim (a.s) apart from common pilgrims thousands of pious pession and hundreds of prophets might have performed Hajj. Everyone of them stayed at Mina and everyone might have offered salah as Masjid Khaif. During your stay at Mina reserve some time to offer salah at this Holy Mosque and try to get spiritual benefits.

12 Zil Hajj :

- We are very happy to look at Mosques on Fridays but this happiness is temporary. As soon as the Imam finishes prayer many persons leave the mosque in a hurry fearing that somebody will see them leaving the mosque. Within few minutes houseful Mosques become more then half empty.
- The same thing will happen on 12 Zil Hajj in the evening at Mina. Those pilgrims who rushed to complete rites at excellent times will disapper from mina with their baggage because stay at Mina on 13 Zil Hajj is not necessary, "it is only sunnah of prophet."
- Our Holy Messenger repeatedly declared to his companions on Hajjatul widaa, "O companions, Learn offering Hajj prayer from me, may be this could be my last from me, may be this could be last Hajj" He give a simplified method of Hajj to the Ummah. for example he told his companions if you don't carry sacrificial animals with you then you can dirrobe Ahram after umrah and perform Hajje Mutamatta. He offered salah with Qasr. He rested during the night at muzdalfah. He permitted ladies weak person to go to Mina. He also permitted pilgrims to salute Hajre Aswad from a long distance.
- But as far as remaining absent from mina only Hazrat (r.a) was permitted by our Messenger to stay in masjide haram to serve water to pilgrims. I did not study any tradition in which anyone among his 1 1/4 lakhs companions sought permission to return to Makkah on 12 Zil Hajj. Our Holy messenger alongwith his 1 1/4 lakh companions returned to Makkah on 13 Zil Hajj after Rami Jumaar.
- From 9 Zil Hijja to 12 zil Hijja are Ayyame Tashreeq. Our Holy Messenger said, "Ayyame Tashreeq are days for eating, drinking and praising & thanking of Allah". (Muslim)
- During these days praise and pray Allah as much as possible. If there is no problem then stay at Mina on 13 Zil Hajj pass your whole day in prayers. Do Rami Jumaar after mid-day afterwards return to Makkah.
- If there is any problem then try to go to mina before

the evening of 12 Zil Hajj. because according to shariah if sunsets in mina they you have to stay there overnight but there is very heavy rush for Rami jumaar after Middy and ulema has allowed Rami Jumaar till Dawn and said that it will not be disapproved therefore if you leave Mina upto Dawa then Insha Allah it will be no sin.

- In this way with the grace of allah you completed all rites of Hajj. Now in Makkah you have only to perform one necessary and binding rite and that is Tawaafe widaa,

Tawaafe widaa :

- After Hajj if you return to Makkah or your country or Madinah then you have to perform Tawaaf which is called Tawaafe widaa. This is necessary for all outsiders who are called Aafaaqi.
- This is not necessary for person living in Makkah or in the limits of Meeqat and for those who intend to perform umrah.
- Tawaafe widaa is done in the same way as Nafil Tawaaf. There is no saee after Tawaaf and there is no Ramal included in Tawaaf.
- After Tawaafe widaa pray to Allah repeatedly to return to Baitullah. Pray for your relatives and Muslim ummah for success in both the world. Present (Nazrana) your Tears and start return journey to your country.

If you overstay in Makkah after Tawaaf as many times as you like and can offer all salahs.



Hajj-e-Badal

(Hajj on behalf of another person)

- Hazrat Ibne Abbas (r.a.) narrates that a woman stated before Holy prophet (ﷺ) that when Allah almighty declared that Hajj was obligatory, at that time her father was so old that he could not mount on animal. Is she allowed to perform hajj on her father's behalf? The Holy prophet (ﷺ) said, 'Yes?' (Bukhari, Muslim)
- Hazrat Laqeet Bin Aamir (r.a.) narrates that he asked Holy prophet (ﷺ) about his father who had become very old. Neither he could perform Hajj and Umrah nor he could walk or ride an animal. The Holy prophet (ﷺ) said, "You perform hajj and Umrah on behalf of your father." (Abu Dawood, Tirmizi)
- Hajj e Badal means to perform Hajj on behalf of another person. There is no restriction to perform Nafil Hajj or Umrah on behalf of others. The person who perform haj should have ability which means Islam and wisdom and sensibility. On the other hand there are 20 conditions for performing obligatory hajj on behalf of others.

Before knowing these condition one has to remember that a person who asks to perform hajj is called Aamir (One who commands) and one who follows the command is Mamoor (follower of command).

Twenty Conditions of Hajje-e-badal are as follow:

1. Hajj should have become obligatory to the person who commands another person to perform Hajj on his behalf.
2. After Hajj become obligatory (Farz) the person becomes incapable to perform Hajj on his own.
3. He remain incapable till his death.
4. Commander (Aamir) and follower(Mamoor) should be Muslims
5. Mamoor should have the wisdom to understand the commands (rites) of Hajj. Female is allowed to perform Hajj on behalf of a Male but it is better (excellent) to get it performed by another Male. It is advisable and better to ask an active religious scholar to perform it on your behalf who knows all issues of Hajj and has already performed his obligatory Hajj.
6. Commander (Aamir) and follwer (Mamoor) should be wise and sensible.
7. If you ask to perform Hajj-e-badal on your behalf in your lifetime, then it should be your personal instruction and if you die and you have written in your will to perform Hajj-e-badal on your behalf, then it is necessary for your successors to instruct for Hajj-e-badal on your behalf. If you die without any will about hajj-e-badal, then if your success or any strangers performs it on your behalf or command other person to perform it on your behalf, then God willing (Insha Allah) the obligation (Farz) of Hajj will be fulfilled, and no following condition will be applicable in that case. Following condition are applicable for those cases in which you or your successors instruct for hajj-e-badal.
8. The Aamir should bear all or major expenses of Hajj Badal. If mamoor spends his own money and gets it back from Aamir, then Aamir's Hajj will be valid otherwise it will be invalid.
9. At wearing Ahram or before starting Hajj activities the Mamoor has to perform intention on behalf of Aamir.
10. Wear Ahram only on behalf of a single person.
11. Wear Ahram for a single Hajj only.
12. If Aamir has named a particular person then that person should Hajj-e-badal or if Aamir has authorised any person to perform Hajj-ebadal on his behalf then any other person can do it for him and second option is more appropriate for the Aamir.
13. If Mamoor is fixed and Aamir says that only a particular person should perform Hajj then it will be illegal to get it performed by any other person. And if there is no such condition then any one could do it. But if the fixed person refuses, then the successor is allowed to get it performed by anyone.
14. If one-third (1/3) of the deceased property is enough for Hajj e Badal then the Mamoor should start his pilgrimage from Aamir's native place otherwise it could be performed from any place before Meeqat in accordance with deceased's property.
15. If affordable in 1/3 property, then Hajj-e-badal could be performed by conveyance. (In Arab people used to perform hajj on foot.)
16. Travel according to the command of Hajj or Umrah. If command for Hajj but Mamoor performed Umrah first and returned to Meeqat and adorned Ahram for this years or next years Hajj then Hajj, will not be performed on behalf of Aamir.

17. To wear Ahram from the Meeqat of Aamir :

If Mamoor wears Ahram of Umrah from Meeqat and wore Ahram of Hajj at Makkah and performed Hajj, then Hajj will not be valid for Aamir. This indicates that it is wrong to ask citizens of Makkah and Madinah to perform Hajj on your behalf. In this condition the preformed Hajj will be in account of Mamoor, and will not be considered in favour of Aamir. Nafil Hajj-e-badal could be performed from anywhere. That is from meeqaat or from Makkah.

18. Hajj should not be invalid (fasid) because of some sin.

19. Hajj should not be lost (faut) because of some haj rites.

20. Not to oppose the command of Aamir. If Aamir had commanded to perform Hajje-e-Afraad which means only Hajj and Mamoor performed Hajj-e-Tamatto or Qiran Hajj then he opposed the command of Aamir and he will have to pay back the amount of Hajj to Aamir and this will be treated as Mamoor's won Hajj.

Remember 3 points :

- A) Person doing Hajj e Badal should perform Hajj e Afraad.
- B) Hajj Qiran could be performed with the permission of Aamir but one has to pay Dam-e- Qiran from his own pocket. It is not permitted to pay Aamir's money with out his permission.
- c) To perform Hajj e Tamatto is little complicated because in Tamatto the Ahram of Hajj does not start from Meeqat of Aamir but is worn in Makkah at 8 th zilhajj. Therefore some cautious scholars have prohibited Tamatto in Hajj e Badal. They caution that even if Aamir permits Tamatto then his Hajj will not be valid.

From other Books of Fiqh we know that performing Hajj-e-Tamatto with the permission of Aamir will validate his Hajj. The solution to this difference or opinion is as follows :

If Aamir is alive but can not perform Hajj on account of disability and permits for Hajj e Tamatto then with his permission Hajj e Tamatto will be performed. And said hajje-e-badal will be valid in favour of Aamir. If the deceased person willed for Hajj-e-tamatto and his descendants permitted for Hajj-e-Tamattom then even with the permission of descendants it is wrong to perform Hajje Tamatto. Because it is compulsory for Hajj to be Meeqati and if anyone performs Hajje Tamatto, his hajj will be treated as Hajje Makkah. But if he performs Hajje Tamatto with the permission of descendants then it is not obligatory on Mamoor to pay back money, but Aamir's Hajj will not be valid.

Those who arrange for Hajje Badal should be extra careful. One should not spoil Hajj of Aamir due to length of Ahram. Due to ignorance of the issues of Hajj-e-Badal people commit mistakes in this matter.

Note:

- 1. One who has not performed Hajj earlier because it was not obligatory for him, according to imam Abu Hanifa he could perform Hajje Badal. But it is better to send a person on Hajje Badal who has already performed his obligatory Hajj.
 - 2. One who has not performed his obligatory Hajj though it is due, it is not desirable for him to go for Hajje Badal.
 - 3. If one of the parents dies without preforming Hajj which had become obligatory but did not will for it then it is desirable for the son to command some one to perform Hajj on their behalf as a favour or he should perform it on their behalf. In this condition clause no. 7 or there after will not be applicable. If he performs Hajj in Makkah or commands anyone in Makkah to perform Hajje Badal then God willing Hajj of one of the parents will be valid.
 - 4. If parents die when Hajj had not become obligatory for them, and if sons are well off them they could perform non-obligatory Hajje Badal or command anyone to do it as deed of virtue. In this condition too the clause seven or thereafter will not be applicable and son could perform Hajj or command anyone in Makkah to do it on parents behalf. In this connection always remember the command (tradition) of Holy Prophet (ﷺ) that "Pray for welfare divine mercy and salvation of your parents while praying to Allah for their deliverance."
- If you perform Hajj on parent's behalf for divine mercy then it is equal to prayer for their deliverance.
- 5. According to one Hadeeth whoever performs Hajj on parents behalf then it is valid and he will get divine mercy equal to ten Hajj. According to another Hadeeth if a person performs Hajj on parent's behalf or did their any obligatory duty then on dooms day he will be raised in the company of Holy men (Abrar).
(Kinzul Ammal)
 - 6. If anyone performs his obligatory Hajj then instead of Nafil Hajj it is better for him to perform Hajje Badal. According to Hazrat Ibn Abbas (r.a.) If anyone performs Hajje Badal for someone then the deceased will get one reward and the performer will get seven rewards.
 - 7. Command anyone to perform Hajj on remuneration is not lawful in any condition, therefore do not command professionals to perform Hajj-e-Badal on

contract for expenses, which is also unlawful. It has come to our knowledge that few muallemeen and contractors receive money from some people and command a single person to perform Hajj and pray for reward to everyone who paid money. If this is a fact then it should be avoided. Therefore be careful about this misdeed.

Note:

A) Make intention (Niyyah) for Hajje Badal as follows:

O' God! I make intention of Hajj on behalf of my father or any other person. Simplify it for me and accept it.

B) The same intention will be valid for living or dead persons for Tawaaf or Umrah.

Necessary Issues in connection with expenses of Hajje Badal.

1. Performer of Hajje Badal should be paid enough money to cover the expenses from Amir's native place to and from Makkah with out any miserliness or extra vegance.
2. Conveyance, Food, Travel clothes, Laundry, Porter, Rent etc. are included in expenses according to the financial position of Aamir and it is lawful to spend money given by Aamir without miserliness or extra vegance.

ہے اور آمرو کو حج کی تیوں قسموں میں سے کسی ایک کو اختیار کرنے کا حق حاصل تھا تو آمرو جو فاعل مختار ہے اگر وہ اپنے مامور کو تیوں قسموں میں سے کسی ایک کا اختیار دے دے تو کیا اشکال ہے؟

(جواب) اس لئے آمرو کی اجازت سے حج بدل میں تمتع بلا تردد جائز ہونا چاہئے۔ البتہ تمتع آمرو کے مال سے لازم نہ ہوگا، بلکہ مامور پر لازم ہوگا۔ لیکن اگر آمرو بخوشی ادا کرتا ہے تو یہ بھی جائز ہے۔ ہاں البتہ حج بدل میں حج افراد کرنا زیادہ افضل ہوگا۔ (جواہر الفقہ، جلد اول صفحہ ۵۱۳، ۵۱۴۔ ایضاً المناسک صفحہ ۱۷۲۔ احسن الفتاویٰ جلد ۲، صفحہ ۵۲۳۔ انوار مناسک صفحہ ۵۵۰)

(۴) اس زمانے میں آفاقی کالج تمتع کرنا ہی زیادہ معروف ہے۔ اسلئے عرفاً آمرو کی طرف حج تمتع کی اجازت ثابت ہوتی ہے۔ لہذا صراحت کے ساتھ اجازت کی ضرورت بھی نہیں۔ (بحوالہ احسن الفتاویٰ جلد ۲، صفحہ ۵۲۳۔ انوار مناسک صفحہ ۵۵۰۔ ایضاً المناسک صفحہ ۱۷۲)

(۵) اب تمتع کا مسئلہ غور طلب ہے کہ جب آمرو نے تمتع کی اجازت دے دی تو قربانی بھی اسی کے مال میں سے ہوگی۔ کیونکہ تمتع میں قربانی خود بخود مفہوم ہوتی ہے۔ نیز میت کی طرف سے حج بدل ہو تب بھی یہی حکم ہے جب کہ وراثت سب مل کر بخوشی اس کی اجازت دیتے ہوں۔ (انوار مناسک صفحہ ۵۵۱)

(۶) حج بدل میں چونکہ بہت سے فقہاء نے اجازت آمرو کے ساتھ تمتع کرنے کی بھی اجازت دی ہے۔ اس لئے شدید مجبوری تمتع کرنے کی آجائے تو اور تمتع کر لے تو اللہ تعالیٰ سے امید ہے کہ حج کرانے والے کا فرض ادا ہو جائے گا۔

(احکام حج صفحہ ۱۲۰۔ حضرت مولانا محمد شفیع صاحبؒ)

3. Mamoor is prohibited to invite anyone to eat or to give loan to anyone from the money of Aamir. It is not desirable (lawful). If permitted by Aamir one can do it.
4. Faqih Abdul Lais (r.a.) has declared that Mamoor can spend on all necessary things commonly done by pilgrims and it is written in Zakheera as Mukhtaar but is advisable to get permission of Aamir in all these matters before hand so that there should be no hardship and accountability. Aamir is advised to gift some more money apart from agreed amount to Mamoor so as to facilitate him in spending and accounting. Always remember that expenses paid to Mamoor should not be gifted (Habba) to him as this gift will become his property and Aamir's Hajj will not be valid.
5. If Mamoor commits Jinayat (Sin) then he should pay for Dam of Jinayat from his own pocket. Without permission of Aamir it is not Lawful to pay Dam of Jinayat from his money.
6. After completion of Hajj it is obligatory for Mamoor to return remaining amount and baggage to Aamir or his descendants. If it was gifted to Mamoor other he is allowed to keep it.



حج بدل کے مسائل

(۱) فقہانے کہا ہے کہ حج بدل میں حج افراد یا حج قرآن ہی کیا جاسکتا ہے۔ حج تمتع نہیں کیا جاسکتا ہے۔ مگر فقہاء کی بعض عبارتوں سے حج تمتع کا بھی ہونا معلوم ہوتا ہے۔ چنانچہ دُر مختار میں حج بدل کی صورت میں تمتع کی قربانی کے اخراجات اس شخص کے ذمہ رکھے گئے ہیں جس کی طرف سے حج کیا جا رہا ہے۔

دم القرآن و التمتع و الجناية على الحاج ان اذن له الا م بالقرآن والتمتع.

قرآن و تمتع اور جنایت کی قربانی حج کرنے والے ہی پر ہوگی۔ گو حج کا حکم دینے والے نے (جس کی طرف سے حج بدل ادا کر رہا ہو) اس کی اجازت دی ہو اور ماضی قریب کے علماء میں مفتی محمد شفیع صاحبؒ نے بھی بعض شرائط کے ساتھ اجازت دی ہے۔

(۱) اس زمانے میں حج و عمرہ کرنے میں عام آدمی آزاد نہیں ہے کہ جب اور جس وقت چاہیں جاسکیں اور طول احرام سے بچنے کے لئے ایام حج سے بالکل قریب سفر کریں۔ ہر طرف حکومتوں کی پابندیاں شدید ہیں۔ اس لئے اگر کسی حج بدل کرنے والے کو وقت سے زیادہ پہلے جانے کی مجبوری ہو اور احرام طویل میں واجبات احرام کی پابندی مشکل نظر آئے تو اس کے لئے حج تمتع کر لینے کی گنجائش ہے۔ (جواہر الفقہ، جلد اول: صفحہ ۵۱۶)

اس لئے موجودہ حالت میں اگر افراد اور قرآن کی وجہ سے اتنے دن حالت احرام میں رہنا پڑے کہ حاجی کے لئے اس کو برداشت کرنا دشوار ہو تو حج بدل میں بھی حج تمتع کی گنجائش ہے۔ (بحوالہ جدید فقہی مسائل، جلد اول، صفحہ ۲۶۷، ۲۶۸)

(۳) حج بدل میں مامور کو حج افراد کرنا چاہئے تاکہ حج آفاقی اور حج میقاتی ہو جائے۔ کیونکہ تمتع کرنے میں عمرہ تو آفاقی ہو جاتا ہے۔ مگر حج، حج آفاقی نہیں ہوتا بلکہ حج مکئی ہو جاتا ہے۔ لیکن غور طلب بات یہ ہے کہ حج بدل میں مامور کبھی طور پر آمرو کی نیابت کرتا

Historical Places of Madinah Munawwarah

Masjid-e-Nabvi (ﷺ):

Masjid-e-Nabvi (ﷺ) has religious excellence as well as it has special position in the world. You will take be wonder struck to know its details. This is one of the most beautiful palace was never constructed in human history. Rupees 360 billions were spent to constructed it. Discovery Channel (Broadcasting in Television) called one of the eight Great Building of the world. Guinness Book of world record has named it as one of the most beautiful building of the world. You not only sea its unique beauty but it is also worth understanding. In this short book of Hajj its details can not be fully explained but the reader is advised to watch the C.D. of 'construction of Masjid-e-Nabvi' or study the book of 'History of Madinah Munawwarah'. You can get this book at any book shop of Makkah and Madinah.

I will discuss to points about this Masjid from which you could know about the construction of this Masjid.

1. If you look with a cursory glance at door of Masjie-e-Nabvi it will look very beautiful. This wooden door has been coverd with pure gold and gold plated steel. Special wood from the forest of the Africa was selected to make this door. Then it was sent to Germany for seasoning. Finally it was completed by expert Canadian craftsmen using best Technology. Each door weighs many tones but despite this heavy weight a single person can easily open or close the doors.
- 2) The Tiles of this Masjid are very beautiful but these were not purchased from the best tiles manufacturing companies of the world. Saudi Arabia Govt. established the biggest tile manufacturing company in the Saudi Arabia which used excellent technique to manufacture tiles which cover the floors of this Masjid. In this say every part and every thing of this Masjid is unique and unparallel. Keep this in mind and brighten your eyes with its beauty. Thinking about the ideal world of your beloved Prophet's (ﷺ) Palace when you enter the masjid you will feel as though you are in Paradise.

Masjid-e-Qubaa:

When the Holy Prophet (ﷺ) migrated to Madinah, First of all he (ﷺ) put foundation stone of this Masjid and took active part in its construction. In fact this was the first Masjid wherein the Holy Prophet (ﷺ) led open congregation with his companions. For the excellence of offering prayer in this Masjid sahl Bin Hanif (r.a.)

narrates ha he Holy Prophet (ﷺ) said, "A person coming out his home and offers two Rakaats in this Masjid will get the reward of one Umrah."

Masjid-e-Ijabah:

Here the Holy Prophet (ﷺ) offered three Prayers. Allah accepted the first two prayers but did not accept the third prayer about future difference of opinion in his Ummah.

Masjid-e-Jumaa:

This is called Masjid-e-Jumaa because after staying for few days at the place of Qubaah the Holy Prophet (ﷺ) started his Journey towards Madinah and offered first Jumaa prayer at this place. Later on his companions constructed a Masjid at the same place.

Masjid-e- Qiblatain:

The Holy Prophet (ﷺ) along with his companions was offering Zuhar Prayer in the area of Bani Salmah. Hardly he could offer Two Rakaats when he (ﷺ) received divine command to change Qiblah. While continuing his prayer he (ﷺ) returned towards Kabah. There prayer was offered facing two Qiblahs therefore it called 'Masjid-e-Qiblatain'.

Masjid-e-bani Haarsah (Masjid-e-Mustarah):

On return from Ghazwah Uhad the Holy Prophet (ﷺ) rested there for some time therefore it is called Masjid-e-Mustarah. This Masjid was constructed when te Holy Prophet (ﷺ) was alive.

Masjid-e-Fatah:

In the North of Madinah there is a mountain called 'Safa' this is called Masjid-e-Fatah because during Ghazwah Khandaq Allah sent he good news of victory through revelation and the Holy Prophet (ﷺ) told his companions to be happy for the news of victory from Allah through Wahi (revelation).

Masjid-e-Ghamamah:

This Masjid is situated in the South-West of Masjid-e-Nabvi and is away from Baab-e-Salaam for about half Kilometer. This is in he field selected by Holy Prophet (ﷺ) for Eid Prayer. According to one tradition the Holy Prophet led the Prayer in absentia for Shah Najashi (R.A.) when he died. This is also called Masjid-e-Ghamamah because during prayer a cloud come over Holy Prophet (ﷺ) to shadow him from Sunlight.

Jabl-e-Uhud:

This is a big mountain which is situated towards the North of madinah and is away for about five and half (5½) kilometers from masjid-e-Nabvi. This is in the jurisdiction of Haram. It is 6 kilometers long and a bit reddish.

The Holy Prophet (ﷺ) explained about its excellence and said, "This is a mountain which loves us and we love it."

Ghazwah Uhud took place near Uhud in which Hazrat Hamzah (r.a.) uncle of Holy Prophet (ﷺ) and some other muslims achieved martyrdom. The Holy Prophet (ﷺ) also lost his fourth tooth his face and lips were also injured. martyrs of Uhud are buried at the bottom of this mountain.

Jannatul Baqee:

This is a graveyard just wherein about 10 thousand companions (r.a.) are buried there. The children (r.a.) and wives (r.a.) are also buried there.

Hadith Shareef refers to many Bazaars, localities and grounds of makkah. Traces of these places are still there. When you visit Madinah for perform of a pilgrimage (ziyarat) insist upon your guide to show these places which are listed as follows:

- 1) **Khak-e-Shifaa:** The Holy Prophet (ﷺ) taught a cure through this clay.
- 2) **House of the Tribe of bani najr:** This was the Tribe of Holy Prophet's mother (ﷺ).
- 3) **Baagh-e-Samoom:** This garden belongs to a Jew where Hazrat Ali (R.A.) was employed.
- 4) **Baagh-e-Salmaan farsi (R.A.):** The Holy Prophet (ﷺ) planted this garden with his own hands to seek freedom of Hazrat Salmaan Farsi (r.a.).
- 5) **Beer-e-Khatim:** In this well Hazrat usmaan (r.a.) lost the ring of Holy Prophet (ﷺ) from his finger which could not be traced.
- 6) **Beer-e-Usmaan(r.a.):** Hazrat Usmaan (r.a.) purchased this well as an endowment for Muslims.
- 7) **The Graveyard of the Tribe of Banu Salmah:** In this Graveyard Hazrat Jibraeel (r.a.) on the command of Allah raised dead bodies and talked to them in front of the Holy Prophet (ﷺ).

Ask your guide about masjid-e-sabaq, Tribe of Salmaah, Tribe of banu Jafar, Tribe Aer and jabl-e-Raya as these are Historical places.



Description of Holy Mausoleum (Rauza)

- (1) The holy houses of the chaste wives were present till 87 A.H. on the eastern side of Masjid-e-Nabawi. The holy grave of the Holy Prophet (s.a.w.s.) was outside Masjid-e-Nabawi in the house of Hazrat Aisha Siddiqah (r.a.).

Hazrat Umar bin Abdul Aziz (r.a.) decided to acquire all houses and include them in the mosque because all wives had died by then and there was extreme shortage of space in the mosque.

All the houses were merged while expanding the mosque except the house of Hazrat Aisha Siddiqah (r.a.). The walls of the house were unplastered and the roof was made of wood. Hazrat Umar bin Abdul Aziz erected tall and strong walls surrounding the existing house. These walls were without door and windows. The inside house was four-walled but the new outside boundary was made of five walls. So that it does not resemble the Holy Kaaba. The roof of the mosque and the house were in the same level for the next six hundred years and there was no dome. The roof of the mosque over the holy grave was heightened a bit so that no one walks over it by mistake.

- (2) In 878 A.H. during the time of Sultan Qaatibai, the walls were reconstructed because they had become weak. As Christians and Jews used to make various propagandas, Sultan strengthened the walls of the house with hard stones. Flat roof was weak and needed repairs often. While repairing workers have to work on roof over the holy grave also, which is against its respect. Hence Sultan ordered a strong roof to be made like a dome. There was no door or windows in these walls and dome. There was only a small opening in the upper part from which the holy grave could be seen easily from the sky.

In 878 A.H. Allamah Samhoodi got an opportunity to visit the grave of the Holy Prophet (ﷺ) while the walls were being repaired. He writes that all the three graves are crude and at the round level or a little above it. There are no stones or bricks surrounding the graves. After the construction of walls and the dome, no one got an opportunity to see it and the building is same even today.

- (3) A dome was built over holy grave over the roof of the mosque for the first time by Shah Mansoor Qalaawoon

Salehi at the end of the seventh century. It was made of wood covered by lead sheets. As lead is black, the color of the dome was also black.

In 887 A.H. there was a fire in the mosque which caused a great damage to the dome. Hence Sultan Qaatibai constructed it again with baked bricks and stones. The dome was in the same state for the next three hundred and fifty years. During this time, it used to be painted with white or black color.

In 1234 A.H. King Mahmood Usmani rebuilt it once again and painted it with green color. It means about two hundred years have passed since the construction of Gumbad-e-Khizra (the green dome). There is a hole in this dome exactly above the hole in the dome over the house below. It is towards Qiblah. Sunlight falls on the holy grave when the sun is exactly above and the rainwater also falls on it through these holes.

- (4) In 668 A.H. King Ruknuddin erected wooden fencing 10-12 feet high surrounding the five-sided cell. In 694 A.H. King Zainuddin Qutubgha increased the high of this fence till it touched the roof. In 886 A.H. King Qaatibai constructed this fence of iron and steel. Now the fence towards Qiblah is of brass and fence on other three sides is made of iron all covered with green paint.

There are four doors in this fence first towards Qiblah, Baabe Tawbah, second is towards west, Baabul Wufood, third is towards east, Baab-e-Fatima and fourth is towards north, Baabe Tahajjud. One will reach outside the five-walled cell even if one enters any one of the doors. It is not possible for anyone to see or reach the holy grave.

- (5) In 1162 A.H. two Christians tried to reach the holy grave of the Holy Prophet (ﷺ) through a tunnel. Nooruddin Zangi arrested them and got them killed and erected a strong wall of lead and stone surrounding the holy grave upto water level in ground, which is present even today.
- (6) To briefly describe the structure of the grave of the Holy Prophet (ﷺ) and the mosque, the grave is unplastered, a little above the ground surrounded by a four walled cell made of stone having a small dome as roof. This cell is surrounded by a five-walled structure, which is strong and made of stones. Earlier

it used to be covered with a cloth-covering and it is present even now. This structure is surrounded by iron and steel fencing. We go near this fence only for presenting our salutations. All these buildings are surrounded by the mosque. There is a green dome on the roof of the mosque exactly above the holy grave. There are no doors and windows in the cells surrounding the holy grave. There is only a small hole in both the domes above. The holes of both the domes are exactly one above the other. The sky is visible from the holy grave. Sunlight reaches the holy grave through these holes.

Description of Riyazul Jannat, Pulpit and Pillars

(1) Riyazul Jannat

It is narrated from Abu Huraira (r.a.) that the Holy Prophet (s.a.w.s.) said, "The area between my house and the pulpit is one of the gardens of Paradise and my pulpit would be near pond of Kauthar on the Day of Judgment. (Bukhari)

The dimensions of Riyazul Jannat were 15 X 26.5 meters but now it is 15 X 22 as some area is now covered by the fence.

(2) Pulpit

In the beginning the Holy Prophet (ﷺ) used to deliver sermons standing on the ground taking support from the trunk of a date palm. As it was difficult to remain standing for a long time companions constructed a pulpit of three steps. The Holy Prophet (ﷺ) used to sit on the top step, place his feet on the second and deliver sermons.

This pulpit was made of wood. When it was worn out, Hazrat Amir Muawiyah constructed it afresh. After that, it was changed many a times. The pulpit in the mosque today was sent by King Muraad Usmani, the third, in 998 A.H. It has twelve steps. The Saudi government has gilded and beautified it.

The pulpit was changed many times but the place is same as it was during the time of the Holy Prophet (ﷺ).

It is narrated in Nasai from Umme Salma (r.a.) that the Holy Prophet (ﷺ) said, "The stairs of Paradise will be near the steps of my pulpit.

(3) Mihrab of Prophet (s.a.w.s.)

After the passing away of the Holy Prophet (ﷺ), Hazrat Abu Bakr Siddiq (r.a.) erected a wall at the place of prostration of the Holy Prophet (ﷺ) so that no one steps on that spot. There was no Mihrab during the time of all the four caliphs (Khulafa-e-

Rashideen). In 91 A.H. Hazrat Umar bin Abdul Aziz gave the wall a shape of Mihrab, which is present even today. Now, whoever prays in front of this Mihrab he prostrates at the place where the Holy Prophet (ﷺ) used to place his feet.

There is a pillar behind this Mihrab in the wall of Mihrab only, which is called as 'Pillar of Hannaanah'. Earlier there was a trunk of date palm in its place. The Holy Prophet (ﷺ) used to stand at this place for delivering sermons and offer Nafila prayers here.

The Mihrab or prayer-mat where Imam stands to lead congregation today is called Mihrab-e-Usmani because it was constructed by Hazrat Usman Zinorain (r.a.). Hazrat Umar Farooq (r.a.) was martyred in an attack with a dagger in Mihrab of Prophet (ﷺ) only.

When the mosque was expanded, Hazrat Usman (r.a.) increased its area in the direction of Qiblah, constructed a new Mihrab and guarded the front rows with the help of a fence so that he is not attacked in the same way. There are no fences today but the Mihrab is at the same place.

(4) Pillar of Aisha

The Holy Prophet (ﷺ) said, "There is a place in my mosque, if people know its excellence they would draw lots among people for offering prayers over there. As Hazrat Aisha (r.a.) pointed out and marked this place, it is called pillar of Aisha.

(5) Pillar of Abu Lubaba

Hazrat Abu Lubaba (r.a.) committed a mistake after the battle of Khandaq. He was ashamed of himself. He repented and asked for forgiveness and tied himself to this pillar. He took a vow that he would remain tied unless the Almighty Allah forgave.

He (r.a.) freed himself only when the Almighty Allah accepted his repentance. Hence this pillar is named after him. Prophet (ﷺ) used to offer prayers here.

(6) Pillar of Sarir

The bed of the Holy Prophet (s.a.w.s.) used to be made at this place for Ehtekaf in the last ten days of the month of Ramadan. After him, Hazrat Umar Farooq (r.a.) also did Ehtekaf over here and Imam Maalik (r.a.) also used to sit here only.

(7) Pillar of Hirs

The companions guarded the Holy Prophet (ﷺ) used to sit at this place.

(8) Pillar of Wufood

Whenever a delegation visited the Holy Prophet (ﷺ), they used to meet at this place.

Pillars of Sarir, Hirs and Wufood are now partially

surrounded by the fence.

Holy companions (r.a.) used to reach for the pillars early because pillars act as covers. Hazrat Bukhari (r.a.) narrates from Hazrat Anas (r.a.) that he said, "I have seen that even great companions used to run to pray near the pillars. As the holy companions have prayed near the pillars, it is recommended to pray near them.

Tahazzud - Pillar:

Near this Pillar holy prophet use to perform Tahazzud salah (Namaz).

Pillar of Jibraeel:

Near this pillar angel hazrat jibraeel use to meet holy prophet in month of Ramzan before his death holy prophet revised holy Quran twice in company of hazrat jibraeel at this place. Now this pillar got concealed behind grills, and the roof of mansoleum is resting on these pillar.



Recite Salutations on People buried in Jannatul Baqi as Follows:

اَلْسَّلَامُ عَلَیْكُمْ، دَارَ قَوْمٍ مُّؤْمِنِیْنَ، اَنْتُمْ سَلَفُنَا
وَنَحْنُ بِالْاَثَرِ، فَاِنَّا اِنْشَاءَ اللّٰهُ بِكُمْ لَاحِقُونَ،
اَللّٰهُمَّ اغْفِرْ لَاهْلِ الْبَقِیْعِ. اَللّٰهُمَّ اغْفِرْ لَنَا وَلَهُمْ
وَيَرْحَمْ اللّٰهُ الْمُسْتَقْدِمِیْنَ مِنْكُمْ
وَالْمُسْتَخْرِیْنَ.

As salaamo aliaikum daar qaumim momineena antum s'alaatona wa nah'nu bil athari fa inna insha allaahu bikum laahiqona. Allaahummagh firli ahlil baqee'. Allahummaghfirlana wa lahum wa yarh'amullaahul mustaqdimeena minkum wal mustakhireen.

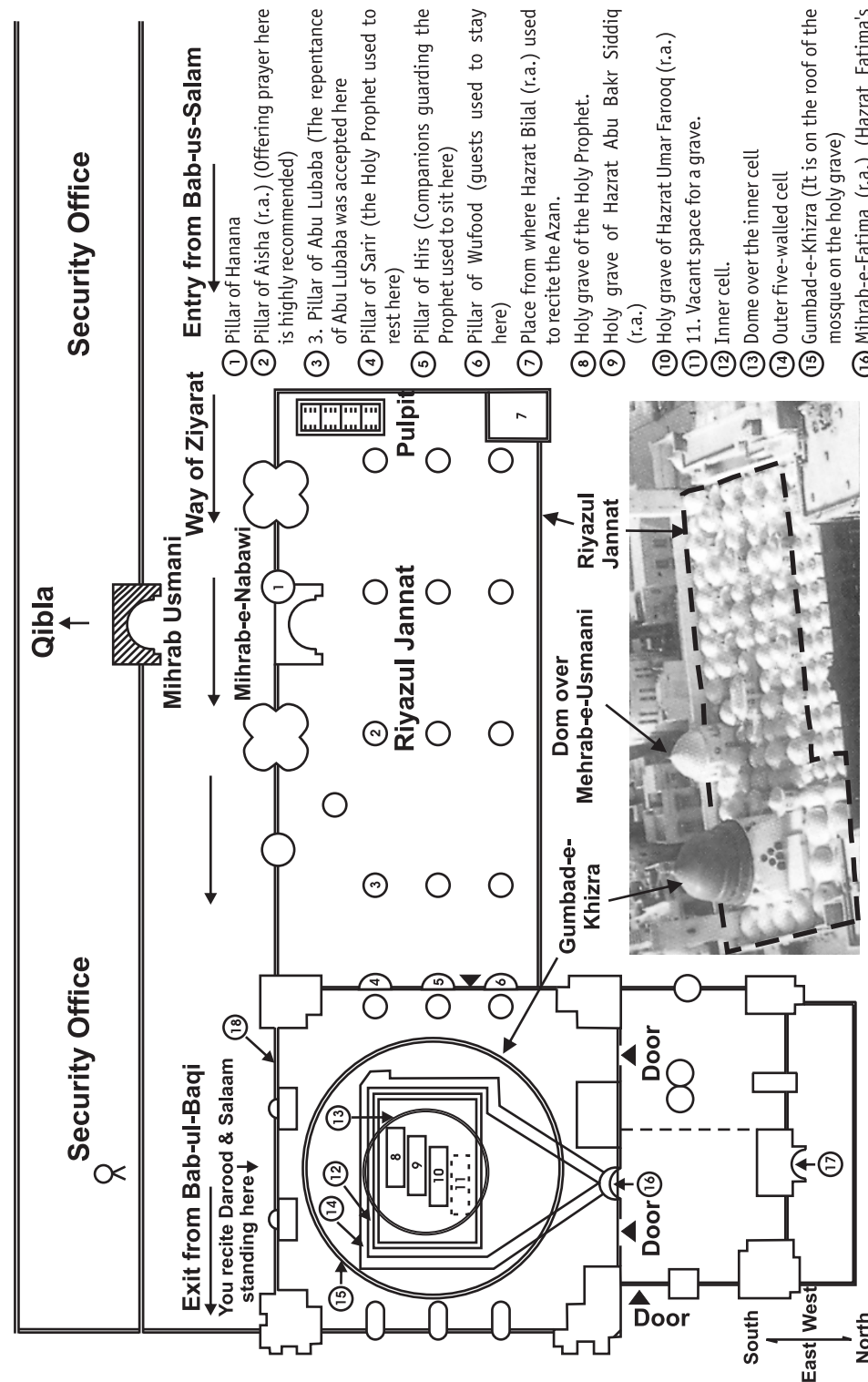
Translation: may Allah's peace be upon you, O the group of believers resting in this place. You reached early and we are coming behind you. God willing we will meet you. O Allah forgive the people of Baqi. O Allah give salvation to us and them. May Allah's mercy be on those among you who went early and on those who went later.

Note:

This book does not contain complete knowledge of Hajj. Therefore one should seek knowledge of Hajj from a scholar in addition to referring to this book. You should keep the company of the people of Allah to make the Hajj accepted.

Lastly I will request the readers to write about any mistakes by a humble servant of God (myself) to the address printed in the book or give me a phone call. I am not a religious scholar. Hence the chances of mistakes are very high. The pointed mistakes will be corrected in the next edition, God willing.

Finally, all readers are requested to pray for me so that I get the chance to perform the ziarat of the house of Allah again.



Masjide-e-Nabvi
(Picture taken from sky)

Details of Room of Aisha (r.a.) & Riyazul Jannah

Journey of Madinah

- The Holy prophet (ﷺ) guides that whosoever offers salah in my mosque (Masjid Nabvi) continuously incongregation for forty days without a single lapse (Qada), he will be saved from Hypocrisy and fire of hell.
- There is so much reward for offering salah (Prayer) in congregation continuously for forty days without a single lapse (Qada) but since your stay in Madinah will be at least for 9 days so that you will be able to offer prayers 5 times daily in congregation for eight days only.
- If your flight is much earlier than the days of Hajj then you are advised to go to Madinah earlier to offer at least 40 salahs (prayer) in madinah and then travel to makkah.
- If you stay at Madinah earlier than Makkah the you need not wear Ehram before your journey. After your stay at Madinah when you travel to Makkah then you will wear Ehram.
- Residence in Madinah in equal degree for everyone which is unlike Makkah where there are first, second and third degree of residence.
- Madinah is colder than Makkah in winter. If you travel to Madinah in winter then keep warm clothes with you.
- As compared to Makkah, Madinah is built more systematically and it is a peaceful city. Citizens of Madinah are gentle and honest. If you have sensitive nature then in madinah you will always feel a sense of divine far our and Benediction.
- There is another Haram sharief in Madinah like Makkah. Here also it is for bidden to kill & harass animals, breaking of trees or straw, quarelling, fighting and lighting way world articles is strictly prohibited (Haraam).
- According to Hadeth you can travel to three places in the world for Ziarat (Pilgrimage) i.e. 1-Masjid Haraam (Makkah) 2-Masjid Nabvi 3-Masjid Aqsa. Whenever you travel you intend to offer salah in Masjid Nabvi. According to one Hadeeth offering one salah in masjid Nabvi is equal to 50,000 salahs (prayers) in other yasques.

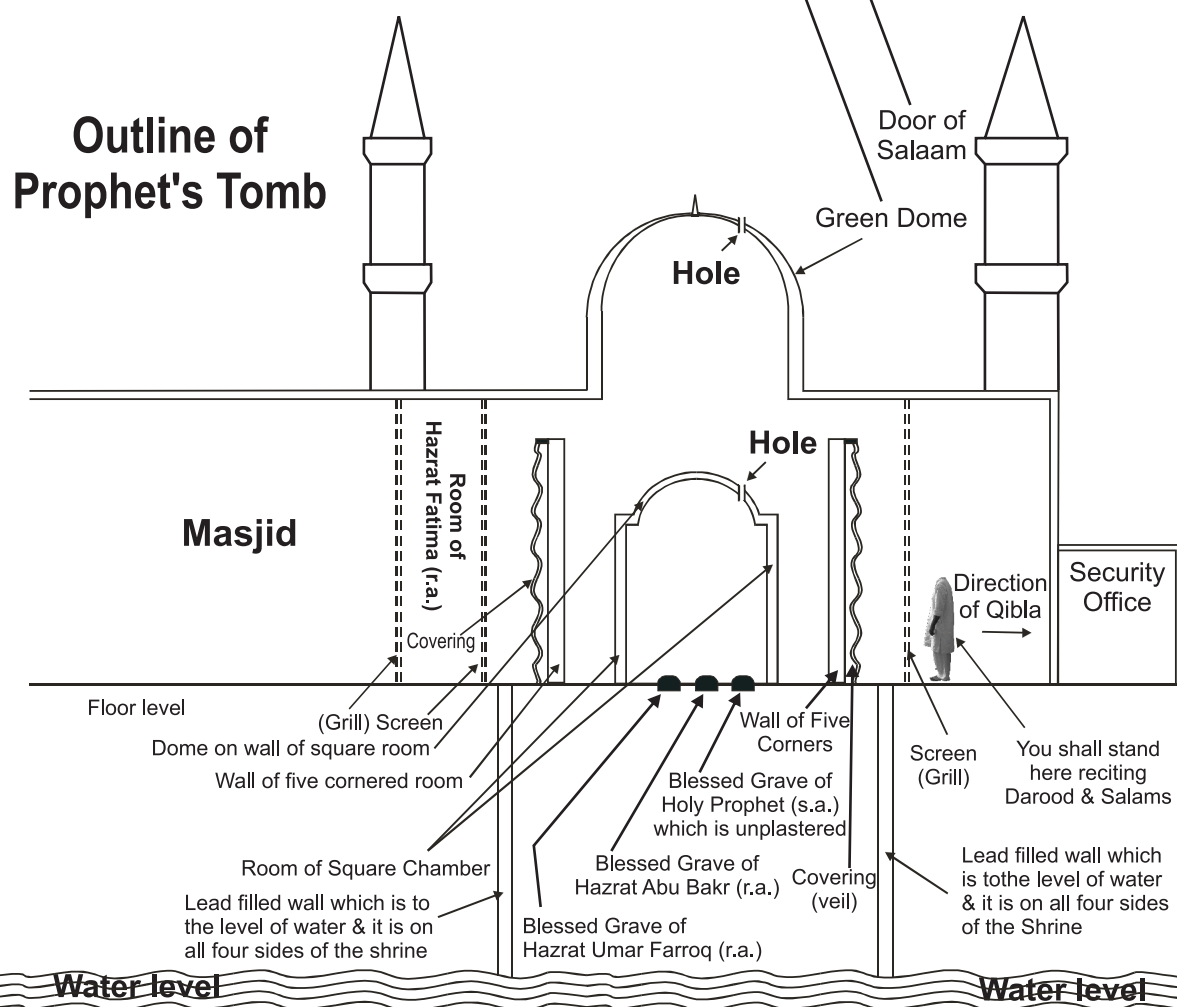
Etiquets of Appearance :

- Allah commands in Quran, "O' believers do not raise your voice above the voice of Allah's messenger or do not talk loudly to him as you do amongst yourselves.

Last your good deeds are lost and you have no it information about it."

- Appearance in masjid Nabavi is more excellent than appearance in the court of any emperor. Your life is endangered if you show disrespect to the king in his court. and in the court of allah Messenger if you show disrespect your Hereafter life is endangered. Therefore those person who know the greatness of allah messenger have established their ideal, love and respect for him that you will not find any parallel to them in history of world.
- following three examples show the esteem and respect for Allah Messenger:
 1. Before embracing Islam, Hazrat Umar bin Aas (r.a.) was a stiff enemy of Allahs Messenger and Muslims. He travelers to Ethpias court of Najashi to create hardship for Muslims. He was a great warrior and very intelligent. In the khilafat of Hazrat umar (r.a.) he had conquered egypt. He reported that after embracing Islam he did not look at the Allah's Messengers resplendent face to his fill. In his court he always bowed his head.
 - The Hadeeth of Imam Bukhari is regarded as the most authentic book after Holy Quran. Hazrat Imam Bukhari and many other pious persons due to respect to holy land of Madinah never wore shoes or mounted any animal.
 - Rulers of Turkey, who frightened Europeam and Asian countries, when they intended to build Masjid Nabvi, first off all selected males and females who had memorised Holy Quran, then married them with each other, afterwards trained their children as huffaz (Memorisere of Quran) on government expenses and also made them architectures and craftsmen. Finally these expert craftsmen while reciting Quran, Darood and salaam respectfully constructed Masjid Nabvi. Stone carving was done outside the city and when extra carving miles away from madinah so what the sound of carring should not trouble Allahs Messenger.
 - When you appear at the Holy shine of Allahs messenger enter the shrine very respectfully. Avoid any type of conversation and show your concern more to others than yourself because all pilgrims are guest of our Holy Messenger.





Presence Before the Holy Prophet (s.a.w.s.) for the First Time

Prophet Muhammad's love for his Ummat:

- Holy prophet hazrat Muhammad (ﷺ) love to his ummat from bottom of his heart. Holy Quran confirm his love to his ummat in following word.

"Surely We sent a Messenger to you from among you only. He is hurt with a thing which causes pain to you. He always wants your benefits and is kind to the believers. (Sureh Tauba: 128)

- Holy prophet (ﷺ) said "If a person is alone in this world (lawarise) then he belongs to me. (I am his gardian). If he dies with out settling his debt, then I will settle if, on his behalf. (Bukhari).
- 3) Holy prophet (ﷺ) said "Oh human being! I am pulling you away from ditch of hell by holding you by waist. And you people are bent upon Jumping in it (Muslim).
- 4) Holy prophet (ﷺ) said "I have more right on a muslim, than the right that muslim himself has on him., (Misqat)
- 5) It is great blessing of Allah that He gave you opportunity to perform Hajj. It is his blessing that he gave you opportunity to perform salah (Namaj) in mosque of prophet, and express your respect and salaam just standing before his holy grave. Hence thanks to Allah, and with deep respect walk toward mosque of prophet.

Entering the Mosque of Prophet Muhammad (s.)

- (1) Wear new clothes after washing yourself well, apply perfume and walk towards Masjid-e-Nabawi reciting salutations.
- (2) Enter the Mosque with your right foot first and recite::

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ.
اللَّهُمَّ افْتَحْ لِي، أَبْوَابَ رَحْمَتِكَ.

"Bismillaahi was' s'alaatu was salaamu a'laa rasoolillaahi. Allahummaf-tah'lee abwaaba rah'matik."

Translation: "In the name of Allah and blessings and salutations be upon the Messenger of Allah (s.a.w.s.). O Lord, open Your doors of mercy for me."

- (3) If congregational prayer time had not commenced, offer two-rakat prayer with intention of Tahiyatul Masjid. If congregational prayer time has commenced, offer prayer first and proceed towards

Mausoleum.

- (4) Holy mausoleum is towards Qibla (in the south direction) in the mosque.

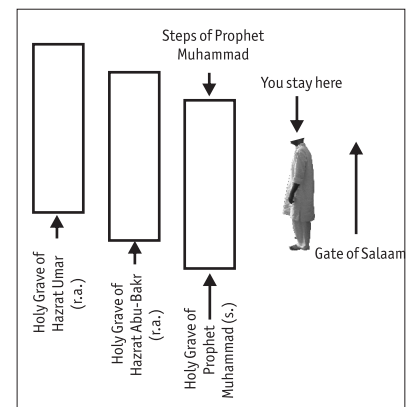
For Ziarat of holy mausoleum, you need to enter from gate no. 1, Baab as-Salaam from the western side.

- (5) Step forward slowly with utmost respect reciting salutations. This place commands respect. Keep you voice low and keep away from useless talk and focus your attention on your presence of the king of both the worlds.

- (6) There are three grills in front of the holy grave, however the Holy Prophet (s.a.w.s.), Hazrat Abu Bakr Siddiq (r.a.) and Hazrat Umar Farooq (r.a.) are all resting behind the middle grill. The feet of the Holy Prophet (s.a.w.s.) are towards the east of his grave, head towards the west and the holy face facing the Qibla (towards south). If you stand in front of the grave your back will be towards the Qibla and you will be facing the holy face.

The grave of Hazrat Abu Bakr Siddiq (r.a.) is behind that of the Holy Prophet's (s.a.w.s.) (towards north) and the grave of Hazrat Umar Farooq (r.a.) is behind

that of Hazrat Abu Bakr Siddiq (r.a.) (towards north). Head of Hazrat Abu Bakr (r.a.) Is at shoulder level of Holy Prophet (s.a.w.s.) and head of Hazrat Umar is at the shoulder level of Hazrat Abu Bakr Siddiq (r.a.).



Salutation (Darood) on Prophet Muhammad (s.)

- (7) There are three round openings in the middle grill. The first opening is in front of the face of the Holy Prophet (s.a.w.s.). You should stop near it and recite salutations as follows:

الصلوة والسلام عليك يا رسول الله
الصلوة والسلام عليك يا نبي الله
الصلوة والسلام عليك يا حبيب الله
الصلوة والسلام عليك يا خير خلق الله
الصلوة والسلام عليك يا خاتم الانبياء
الصلوة والسلام عليك يا سيد
الانبياء والمرسلين ورحمة الله
وبركاته.

Translation: Peace and salutations on you, O' Messenger of Allah (s.a.w.s.)! Peace and salutations on you, O' Prophet of Allah (s.a.w.s.)! Peace and salutations on you, O' beloved of Allah (s.a.w.s.)! Peace and salutations on you, O' best of creations of Allah (s.a.w.s.)! Peace and salutations on you, O' seal of the prophets! Peace and salutations on you, O' chief of the prophets and messengers and mercy of Allah and His bounties!

Salutation (Darood) on Hazrat Abu-Bakr Siddiq (r.a.)

- (8) After salutations on Holy Prophet (s.a.w.s.) move a foot to the right and come in front of the second opening. The face of Hazrat Abu Bakr Siddiq (r.a.) is in front of this opening. Recite salutations as follows:

السلام عليك يا ابا بكر الصديق
السلام عليك يا خليفة رسول الله
السلام عليك يا وزير رسول الله
السلام عليك يا صاحب رسول الله في
الغار ورحمة الله وبركاته.

Translation: "Salutations be upon you O Abu Bakr Siddiq (r.a.). Salutations be upon you, O the caliph of the Holy Prophet (s.a.w.s.). Salutations be upon you O the vizier of the Holy Prophet (s.a.w.s.). Salutations be upon you O, companion of the Holy Prophet (s.a.w.s.) in the cave. May Allah's mercy and blessings be upon you.

Salutation (Darood) on Hazrat Umar Farooq (r.a.)

- (9) After salutations on Hazrat Abu Bakr Siddiq (r.a.), move a foot towards right and stop in front of the third opening. The face of Hazrat Umar Farooq (r.a.) is in front of this opening. Recite salutations on Hazrat Farooq (r.a.) as follows:

السلام عليك يا عمر بن الخطاب
السلام عليك يا عز الاسلام والمسلمين
السلام عليك يا وزير رسول الله
السلام عليك يا امير المؤمنين
والارامل والايتام ورحمة الله وبركاته.

Translation: "Salutations be upon you, O Umar bin Khattab. Salutations be on you, O master of Muslims. Salutations be on you, O the one who increased the honor of Islam and Muslims. Salutations be upon you, O master of the faithful who helped poor, weak, widows and orphans. And blessings and prosperity of Allah be upon you.

- (10) Holy Prophet (s.a.w.s.) says, "If someone sends salutations to me the Almighty Allah sends the soul back into my body and I reply to his/ her salutations." (Mishkaat)

The Holy Prophet (s.a.w.s.) said, "Almighty Allah has appointed an angel on my grave. Whenever someone in this world sends salutations to me, he informs me about it." Holy Prophet (s.a.w.s.) said, "Angels travel all through the world. Whenever someone sends salutations on me, they deliver it to me.

(Nas'aa, Narrated by Hazrat Ali (r.a.))

Hence your salutations will reach the Holy Prophet (s.a.w.s.) wherever you are, and he will surely give its reply. Hence you should keep yourself away from all kinds of bad manners like moving aside the guards and the people standing near the holy grave and trying to touch, kiss or bow in front of it.

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(1) The Holy Prophet (s.a.w.s.) Said, "A person who offers 40 prayers in my mosque (Masjid-e-Nabawi) and does not miss any prayers will get salvation from hypocrisy and punishment of Hell."

(10) According to traditions narrated in all books of Hadith the reward of praying in Masjid-e-Nabawi is 50000 times that of praying in any other mosque.

(9) It is prohibited in all books of traditions to travel to a mosque with intention of divine reward except three mosques. They are Masjid-e-Haram, Masjid-e-Aqsa and Masjid-e-Nabawi.

The Almighty Allah says, "Do not raise your voices above the voice of the Prophet and do not speak loud to him as you speak aloud to one another, if you do so your deeds become null." (Hujurat: 2)

Sacrifices of Holy Prophet (ﷺ) And Our Responsibilities

- In earlier pages we studied the love of Holy Prophet (ﷺ) for his Ummat. For our sake he tolerated suffering and offered sacrifices for us. Let us study some details of his holy life:-
- At the time of Prophethood he (ﷺ) was in possession of 25000 Dinars (equivalent to 5500 Tola Gold or near about a bank balance of near about 9 Crore rupees.) and a running profitable business in (ﷺ) hand. He (ﷺ) spent the whole amount for Muslims which he (ﷺ) has earned through his business. At the time of his death there was no oil in his home to light the lamp. Holy mother Hazrat Ayesha (r.a.) got oil on loan from a neighbor to light the lamp.
- In the fourth year of Prophethood as soon as he (ﷺ) announced the Unity (Tauheed) of Allah in Holy kabah, The Kafirs of Quresh attacked upon him While trying to save his life Hazrat Haris bin Abi Haak was killed. He was the eldest son of Hazrat khadijah (r.a.) from her first husband.
- Abu Lahab and Aqba Bin Abi Moit were the neighbor of Holy Prophet (ﷺ). One wall was joined with Abu Lahab's house and dirt in his house as well as at his door.
- Before Prophethood his two daughters ; i.e. Hazrat Ruqaiya (r.a.) and Hazrat Umme Kulsoom (r.a.) were married to Utbah and Utaibah the son of Abu Lahab but were not sent as brides to Abu Lahab's house.
Divorce was treated as a dishonor in the noble families of Arab. In order to give mental shock to the Holy Prophet (ﷺ), Abu Lahab forced his son to Divorce Hazrat Ruqaiya (r.a.) and Hazrat Umme Kulsoom (r.a.).
Once Utba spat on the face of Holy Prophet (ﷺ) and pulled his (ﷺ) collar so rudely that Holy Prophet (ﷺ) cursed him (rudder). After this divorce Hazrat Umm-e- Kulsoom (r.a.) lived in Holy prophet's house for about 10 years as unmarried daughter.
- In the fifth years of prophethood once he (ﷺ) was offering prayer in Haram and when he (ﷺ) prostrated, his neighbor Utba put camel's intestine (trips) on his (ﷺ) neck which was so heavy that he (ﷺ) could not raise his head.
When his (ﷺ) family knew about it then Hazrat Fatimah (r.a.) came running towards him (ﷺ) and

took away the faith from his neck, Seeing this the Kuffaar started laughing and joking. Hazrat Abdullah Bin Masood (r.a.) said that he was a slave at that time therefore could not help the Holy Prophet (ﷺ) but was very sad due to this incident.

- Once the Holy Prophet (ﷺ) was Offering prayer in the Haram. Utba Bin Abi Moit put the noose of sheet around his neck and screwed it so much that he (ﷺ) felt giddiness. Hazrat Abu Bakr (r.a.) freed him from this noose.
 - During the days of Hajj there was a huge crowd at Mina and the Holy Prophet (ﷺ) used to visit that place to propagate of Islam. At the moment Abu Lahab followed him to Mina and told people that the Holy Prophet (ﷺ) asked you to leave worshipping Deities of Laat and Uza. Do not accept his (ﷺ) appeal and do not listen to him (ﷺ). On the 13th year of Prophethood. He (ﷺ) again visited Mina and invited Bani Aamir Saasaa (a tribe) to embrace Islam and tribesmen agreed to support him (ﷺ), but when the head of the tribe Bahrah Bin Faras Qaishari reached Mina he (ﷺ) ignored his invitation rudely and said, "You go back to your people. If you were not in the protection of my tribe I would have cut your head from your body."
- Hearing this the Holy Prophet (ﷺ) mounted his she-camel but he hit the camel with his staff so forcefully the she jumped up and the Holy Prophet (ﷺ) fell on the ground.
- A Companion of the Holy Prophet (ﷺ) narrates, "Before embracing Islam I saw that a beautiful young man is inviting people towards Islam since morning. I asked about him. someone told me that he (ﷺ) is a Qureshi young man who has become irreligious. He (ﷺ) continued his invitation till mid-day. A man spat on his face, another man tore his collar, the third man threw dirt on his head and the fourth slapped his face but the young man did utter a single word of curse for them. After wards a girl came weeping and brought a bowl of water to clean him. He (ﷺ) comforted the weeping girl while he (ﷺ) had tears in his eyes and told her, "Don't be sad for your father because Allah is protecting him and my message will overcome all hurdles." this companion asked someone about this girl and was told that she was Zainab (R.A.) the daughter of Holy Prophet (ﷺ).

(Baseerat Afroz Waqeaat, Page-22)

- Hazrat Zainab (R.A.) the eldest daughter of Holy Prophet (ﷺ) started from Makkah to Madinah. She was surrounded by Mushriks. Ikramah Bin Abu Jahal and his companions injured her camel and she fell down on the ground and she had an abortion. Her head was injured which was the cause of her death after many years.
- On the 10th year of prophethood he (ﷺ) traveled to the city of Ta'ief to preach Islam. The three chiefs of the tribe; i.e. Abd Yaseel, Masood and Habib behaved very rudely. Neither they wanted to listen to him nor they allowed him to preach in their tribe therefore they appointed ruffians to follow him everywhere to insult him and to hit him with stones. Holy Prophet (ﷺ) tolerated this ordeal for 10 or 20 days with patience. Lastly they became so offensive that they formed rows to hit his ankles with stones. They had no intention to kill him (ﷺ) but wanted to torment him (ﷺ). They chased him for three miles and continuously stoned him (ﷺ). While tired with running if he (ﷺ) wanted to sit somewhere the ruffians forced him (ﷺ) to stand up, abused him, clapped before him, used filthy language against him and forced him to walk again, then threw a rain of stones on him (ﷺ). His (ﷺ) shoes were filled up with blood, his body was full of injuries and he (ﷺ) fell down unconsciously. Hazrat Zaid (r.a.) put Holy Prophet (ﷺ) on his back and brought outside the city.
- In Makkah the Holy Prophet (ﷺ) suffered torments for about 10 years. Kuffars and Mushriks frequently became terrorists and violent against the Holy Prophet (ﷺ).
They performed villainous acts, ruffians in large number threatened him, threw dirt on his head, enemies put thorns in his way during nights, abusive language was used against him, dust was thrown on his head and once Abu Jahal himself tried to kill him with a stone. In this way he (ﷺ) tolerated hundreds of troubles with patience. In the 13th year of prophethood 40 ruffians surrounded his house for the whole night to kill him but he (ﷺ) migrated to Madinah without any hurt.
- On the day of Ghazwah Uhud Abdullah Ibn Qumayyah so forcefully attacked the Holy Prophet (ﷺ) that his cheek was injured and two rings of the helmet were pierced in his cheek. Utba bin Waqaas hit him with a stone breaking his lower teeth and cutting his lip. Abdullah bin Shahab Zahri hit his forehead with a stone and it started bleeding. Hazrat Abi Ubaidah bin Jarrah (r.a.) pulled a ring of helmet so forcefully with

his teeth that he (ﷺ) fell on the ground. When he (ﷺ) tried to pull forcefully another ring again he (ﷺ) lost another tooth. When bleeding did not stop the Holy Prophet (ﷺ) walked a few steps to reach a safe place he (ﷺ) suddenly fell down in a pit dug by Abu Aamir Fasiq which was covered with leaves. With great difficulty with the help of Hazrat Ali (r.a.) and Hazrat Talha bin Abdullah pulled him out and took him to a safe place.

- In Madinah Holy Prophet (ﷺ) and his family received whatever War Booty, it was spent to help the poor. His oven did not burn for three months at a stretch and they used to starve for three days continuously. They ate bread of Barely. He (ﷺ) was so keen to save every man from the Fire of Hell that he (ﷺ) wept and prayed for the whole night and put rigorous labour for this purpose that Allah told him in Qur'an, "it may be thou will kill Thy self with grief, that they do not become believers."

(Surah Shoorah, Verse:3)

- For whom Allah beautified the universe. One who has all right over us that Holy Prophet (ﷺ) who sacrificed his life and wealth to bring religion to us, do we today value his sacrifices as much as we should?
- At the time of Hajjatul Widaa when the Holy Prophet (ﷺ) asked his 1,40,000 companions, "Did I convey the command of Allah to you and did I completely perform my duty?" Then all of them said in one voice, "We all are witness without any doubt that you performed your duty."
- Our Holy Prophet (ﷺ) spent all his wealth, his rest and peace, his whole life and sacrificed everything to preach Islam to us. He (ﷺ) completed his task successfully and now it is our turn to perform this duty.

Holy Prophet (ﷺ) said, "A person cannot be a Momin unless he (ﷺ) loves me more than his own life. (Bukhari, Muslim)

What is the meaning of this love? It means that a person should feel that killing himself was easy than disobeying the command of Holy Prophet (ﷺ). Do you know the command of Holy Prophet (ﷺ)?

- This book is written dealing with the topic of Hajj therefore it is not possible for us to include all his command in this book.

We bring to you the final statement of Holy Prophet (ﷺ) which he (ﷺ) delivered to his companions at Arafat on the day of Hajjatul Widaa.

He (ﷺ) said to his companions:

"All men are equal Neither one is bigger than anyone nor smaller. If any one is honorable, he (ﷺ) is so on

the basis of Taqwa (Piety, Fear of God).”Then he (ﷺ) explained further,

- * “All Muslims are brothers of each others.”
- * “Muslims life, property and honor should be protected. It is Haram for any one to destroy anything. Do not kill any Muslim, do not destroy his property and honor.”
- * Give fair treatment to women. One Who treats his wife nicely is better than others.”
- * Interest is haraam (prohibited)neither one should accept Interest nor he should pay it.”
- * Hold tightly the book of Allah and my Sunnat (Tradition). If you do this you will never be misguide.”
- * Take my message to those who are not there. may be it can be one verse(Ayaat)only.

TheHoly Prophet (ﷺ) said, “Three things purify your chest; i.e.a

(1) Sincerity in Action (Amaal) (2) Well-wishing of your brothers in Islam. (3) Unity of Muslims will we all commands of the Holy Prophet (ﷺ) in future ?

- It is a new beginning in life every day for wise person. In this auspicious journey of Hajj, Allah almighty purifies every man from sins, it is our duty to revive our spiritual life again. All of us should take an oath before the Rozah (Mausoleum) of the Holy Prophet (ﷺ) that, “Let bygone be bygone, we will never disobey your single command in our new life and will try to become a sincere asnd true Muslim.”
- On every Monday and Thursday all activities of Ummat are reported to the Holy Prophet (ﷺ). What we will be do after this oath and promise will be reported to the Holy Prophet (ﷺ) every week, Our disobedience will sadden him. We will not be regarded as true Muslims but will be counted as Mushriks and Munafiqs who tormented and trouble the for their whole lives and now we are troubling him in his tomb too.

Now let us start new life on our return journey according to the sunnat of Holy Prophet (ﷺ). May Allah l Muslims in this world and the hereafter. Amen!

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The Holy Prophet (ﷺ) said, “Allah says. “O’ Children of Adam (A.S.) free yourselves for my Ibadat (Prayer), I will fill your chest with riches (Ghina) and if you turn away from my worship, I will neither empty your hands from engagement nor will wipe out your beggary and fasting.” (Ibn Maajah, Hadith : 4107)

Well- Known Mistakes About Hajj

- The Holy Prophet (ﷺ) expressed his displeasure about those Muslims who do not perform Hajj despite having finance means. Many person put up a lame excuse that there was no one to look after their business or their children are very young etc. Now a days some Tour Operators make it possible to you perform Hajj within 7 to 10 days. Not to perform Hajj having all these facilities and wealth is a grave mistake.
- Some poor persons also want to perform Hajj without any means and they beg for it from other people. This is a grave mistake and it is troublesome for others. Hajj will become obligatory for you when you earn enough money. Then you can perform Hajj. Do not trouble others by begging for Hajj.
- If a family was poor. Then kids got grown and start earning money and became rich. In such family the rite of hajj become compulsory (Farz) on that person who earn money.
If that person send his parent to hajj but himself dies without performing hajj than he will be a sinner.
One should send parent for hajj, but should not neglect himself.
- One Hadith of our Holy Prophet (ﷺ) explains that in the coming age people will perform Hajj for three reasons.:
1) Hajj for entertainment by wealthy persons.
2) Poor will perform Hajj after begging.
3) Middle class persons will perform hajj for business.
For the above reasons it is a grave mistake to perform Hajj.
- Umrah is hajj-e-Asgar (Smaller) and Hajj-e-Akbar (Bigger).The Hajj will be treated as Hajj-e-Akbar on any day of week. To think that Hajj-e-Akbar occurs only Friday is wrong.
- To propagate for your Hajj repeatedly so that more and more people know about it is Hypocrisy.
- To carry coffin for your Hajj travel from your home and to think that it is a necessary part of Hajj is wrong. Fifty year ago Saudi Arabia was a poor country. Hajj journey by sea and by desert was very difficult to arrange for a coffin if someone died in his journey therefore people kept coffin with them.
In the present time Saudi Arab has become the richest country of the world. Hajj travel has become easier. You can get coffins everywhere easily therefore it is not necessary to carry coffin with your luggage. There is no problem if you keep your Ahraam of Hajj as your coffin.
- People do not properly learn the system of Hajj before performing it and they also do not gather information about the 40 days stay for Hajj therefore on account of their own mistakes or helplessness or carelessness of Tour Operators and Indian Embassy Pilgrims have to face problems. One who suffers should understand the reason of his suffering then with legal of other action he should try to avoid suffering in future for others. They will be afraid to perform hajj and try to find out pretexts not to perform hajj or try to delay it. Therefore do not make the Hajj Journey full of suffering before others. Whatever you suffer during the Hajj, Allah will reward you in the hereafter.
- The pleasure of prayer in the illumines Mosques of Makkah and Madinah and their heavenly atmosphere is like paradise on the earth therefore people enjoy the pleasure of prayer after Hajj for long time. Their uncontrolled praise of worship over there teases every heart to offer prayer in Makkah and Madinah. Do not praise in the presence of poor Muslims because it will sadden them as they will be unable to perform this duty due to poverty. It is a great sin to break the heart of Muslim.
- Hajj is a prayer when we set out for hajj, it is same as we daily set out to perform salah (Namaz) in local mosque. So for hajj also we should go with simplicity, dignity, serious and respectfully.
Starting journey of hajj like a procession is a show off and wrong.
- Islam does not allow a woman to travel with a stranger (Ghair-Mahram) or to be with him in loneliness. She commits a great sin if she travels for Hajj without Mahram (Relative). One sin in Haram is equal to 100000 sins.
- People have another pretext for not performing Hajj, They say that their money is not legitimate (Halaal) If it was not Halaal why did you earn it ? If you are using such money for yourself and your family then perform hajj too. Hajj is obligatory when you can afford it and it is immaterial whether the money is legitimate or not. Allah is despotic and subduing. He does not need any prayer from you and he has promised that he will fill up the Hell with Men and Jins.
- It is not right to call big Umrah or small Umrah. Those who are Aafaqui have to adorn Ahraam at the outer limit of 'Hil' which is Meeqaat. Those who live out of Haram or Makkah are required to adorn Ahraam within the limits of Hil and those who are Ahl-e-Hil can adorn

Ahraam anywhere in the limits of Hill. The excellence of Hajj is not connected with the place of Ahraam.

If Ahl-e-Haram adorn Ahraam at Zul Halifah instead of Taneem it will not increase the excellence of Hajj or Umrah but it will be a waste of time.

Common Mistakes During Hajj and Umrah:

- From the beginning of Hajj till the end one remains in Iztibaa (which is meant for Tawaf only).
- After adorning Ahraam do not say Talbiah loudly at Arafaat and Muzdalifah or leave Talbiah entirely.
- To reserve particular prayer for every circle for Tawaaf or SAAE, while it is Mashroo (according to Sunnat) to offer any prayer to Allah or recite 'His Name' or recite Qur'an.
- Combined Duaa with loud voice during Tawaaf which disturbs others.
- To back on towards Kabah while mounting SAFAA.
- Few Women running between green signal while this command is for men only.
- Few people think that starting SAAE from Safaa and coming back to Safaa completes one circle. This is incorrect. If you start your SAAE from Safaa and reach Marwah then it completes one circle and when you will return to Safaa it will be second circle.
- To become Halaal for Ahraam shave only a part of head and leave the rest or trimming the hair without shaving or to cut some hair.
- Not to face Kabah while praying at Arafaat.
- To try to mount Jabal-e-Rahmat while praying at Arafaat.
- In night of Ayyam-e-Tashreeq at Arafaat and Mina to waste time in aimless activities and conversation.
- To forget offering prayer while standing after Rami Jamrat.
- To Sacrify a defective animal or to throw away the animal after sacrifice.
- On the day of Arafaat pilgrims become busy for return journey after the prayer of Asr although it is the most excellent time for Duaa and Allah narrates the state of his worships with pride at this moment.
- In the night at Muzdlifah many pilgrims without knowing the direction of Qiblah offer Maghrib and Isha Prayer quickly as well as the prayer of fajr.
It is obligatory to try to find out the direction of Qiblah and if you fail you have to ask someone about it who knows the direction.
- Many pilgrims start their return journey from Muzdalifah before midnight although it is obligatory to stay overnight at Muzdalifah for Hajj.
- Few pilgrims who are strong enough appoint their attorneys for performing Rami-Jamar although this

facility is given only to disabled person.

- At the time of Jumrat to throw shoes or big stones instead of gravels.
- Few pilgrims (May Allah guide them) shave their beards on the day of Eid thinking that it will beautify them although it amounts to disobedience of Allah to shave at excellent places and excellent time.
- To kiss Hajr-e-Aswad make unnecessary rush, to quarrel or fight, to use abusive language which creates enmity is totally prohibited.
- Some people think that Hajr-e-Aswad benefits them in any way and if they touch it and rub it on their bodies it will be profitable for them. They are totally wrong because this is ignorance as only Allah can give you profit.
- Hazrat Umar (r.a.) uttered a historical and memorable sentence while touching Hajr-e-Aswad, "I know that you are a stone and cannot give profit or loss to anyone on your own."
Had I not seen my Holy Prophet (ﷺ) kissing you then I had never kissed you."
- Some Pilgrims touch all corner of Kabah as well as its walls and then rub their hands on their bodies which is sheer ignorance.
- Some people kiss Rukh-e-Yamani also which is a mistake because you are commanded to touch it with your hands and not to kiss it.
- Few pilgrims start Tawaaf from inside Hateem which is incorrect.
- Few people offer combined prayer during stay at Mina which also not correct.
- Few pilgrims throw stones first at big Jamrat, then middle Jamrat and lastly at small Jamrat which this process should start from small Jamrat, then middle Jamrat and finally big Jamrat.
- Some pilgrims collect seven gravels in their first and throw all at one time, and this is a big mistake. Scholar say that if anyone throws seven gravels for one time it will be counted as one gravel. It is obligatory to throw one gravel at a time as was done by our Holy Prophet (ﷺ).
Some pilgrims go to Kabah for Tawaaf-e-Ziyarat before performance of Rami-Jamrat and then return to Mina to throw stones. This is not legitimate because this amounts to opposition to the command of Holy Prophet (ﷺ).
The Holy Prophet (ﷺ) commanded that the final act of the pilgrim should be Tawaaf-e-Ziyarat.
- It is wrong to give signal of your hand towards Kabah at the time of your final Exit.



Who should be our Hajj Journey Operator ? (Hajj Committee or Private Tour Operator)

Hajj Journey should be arranged by hajj Committee or private Tour operator? It is rather a difficult question. I will give you facts about both agencies and you can decide on your own. Saudi Arabia Government has framed the following rules for good quality residence and other facility for Hajj pilgrims:

- 1) Every should get a space of 1x3.5 Meters for loading.
- 2) Muallim should provide Couch, Bed, Pillow and a Blanket to every pilgrims.
- 3) Buses will be arranged by Muallim.
- 4) Gas Stove and Gas should be freely supplied for the first time his room.
- 5) Every Pilgrim will get Zam-Zam water for drinking outside his room.
- 6) Every building will have lift facility.
- 7) Pilgrims will pick up their luggage at two spots:- In Makkah from the lift to their Couch and in Madinah from ground floor to their Couch. At Airport, Bus Depot or everywhere the porters of Muallim or Airport will carry this luggage.
- 8) First meal will be provided at reaching Makkah and Madinah by the Muallim to pilgrims of Hajj Committee. In the same day of Arafaat lunch will be provided by the Muallim. How do Tour Operators and Hajj Committee arrange to comply with the above mentioned rules is stated below:

Nearness to Haram:

Hajj Committee:-

Hajj committee has framed 3 grades for the residence of pilgrims:

- 1) First grade (first class)lodging for first class is one kilometer away from Haram.
- 2) Second grade (second class)lodging for second class is more than one kilometer away from Haram.
- 3) Third grade (third class)lodging is two to three kilometers away from Haram.

Hajj committee tries to provide lodgings according to its promise. They succeed 90% in their efforts. Although due to shortage of building rarely they

can not fulfill their promise.

Tour Operators:

Tour Operators reserve lodging for pilgrims just near Haram. They also frame grades. The lodgings of second and third class are two to three meters away for economy rates for pilgrims coming 3 or 4 days earlier from Haram. Pilgrims are compelled to hire Taxi or Bus to reach Haram while their stay in hotels is temporary Hotels nearer to Haram are very costly during Hajj days and which are generally booked in advance by wealthy pilgrims of other countries.

In Mina tents are provided by Muallim but some times due to lack of rapport between Muallim and Tour Operators some pilgrims are left without Tents and they have to pass five days in other pilgrim's Tent.

Standard of Residence for Pilgrims:

Hajj committee:

According to Saudi Law every pilgrim should be given facilities without considering his grade (his near or far away lodging is immaterial) Hajj committee tries its best to meet this standard by providing all facilities. This committee succeed 90% to 100% in its efforts.

Tour Operators:

Hajj is a business of profit for Tour Operators therefore they try to save money everywhere. All facilities are in accordance with your payment. Middle class Tourist Operators accommodated many pilgrims in a single room that too without couches. First class Tour Operators provide good residence to pilgrims. Common Tour Operators provide facilities to Luxury or Deluxe class pilgrims only.

Food:

Hajj Committee:

After providing Gas Stove and Gas, Hajj Committee pays back Rs. 26000 to every pilgrim and does not provide food. Pilgrims have to cook or purchase their own food therefore they cook or purchase food according to their taste and budget.

Tour Operators:

Tour Operators do not pay back any money as they provide food to pilgrims, If the cook is from your native place and prepares good food then you feel

satisfaction otherwise you have to eat whatever is provided by Tour Operator for forty days (I personally know a Tour Operator who is 2007 asked the female pilgrims to cook food) few good Operators provide better food.

Problem of Sect:

Hajj Committee:

Pilgrims of Hajj Committee come from different regions of India and practice different sects therefore not a single sect forms any majority. They are afraid of the owner of their building as well as the servants of Muallim therefore they do not involve in discussion or debate about sects and mind their own business.

Tour Operators:

People join Tour Operators in groups. Tour Operators are thankful to them. In Hotels there is no fear of Muallim or owner of the building therefore they are too much involved in debate about sects which is a grave mistake. Followers of few sects do not offer prayer under the lead of Imam of Haram Shareef and they do not fear the Divine Punishment therefore they pass too much time in their rooms or trouble others to pass 40 days peacefully.

Air Travel:

Hajj Committee:

Hajj Committee tries to avoid any kind of trouble to its pilgrims therefore all flights from India is destined for Makkah or Madinah. Pilgrims of Hajj Committee have to face problems and troubles due to their own stubbornness, ignorance, misbehavior of Airport staff and above all due to inefficiency and politics of airport of Air India staff. Hajj Committee is not responsible for all these incidents.

Tour Operators:

During Hajj all direct flights to Saudi Arabia are reserved in advance and Tour Operators do not get direct flights therefore they first purchase tickets for any other city of Saudi Arabia and then purchase direct tickets from this city which compels pilgrims to stay for some hours or few days at any other Airport to wait for their direct flight and this is a very troublesome period. Big Tour Operators charter direct flight which cause no trouble but small Tour Operators face problems. This problem is related to journey to Saudi Arabia and return journey after Hajj and while coming and going back pilgrims luggage is left behind which they get back after few months.

Fraud:

Hajj Committee:

If your name appears in drawing of lots then your Hajj

Travel is a sure shot.

Tour Operators:

During the days of Hajj the price of Hajj Visa in black Market is more than Rs. 80,000. There are incidents wherein Tour Operators take money for Visa in advance then they return the money just before Hajj saying that they could not arrange for Visas. Actually they earn a profit of Rs. 30,000 to 50,000. from every pilgrim but if they sell the Visa, they earn a profit of Rs. 80,000 without any effort. These Fraudulent Tour Operators sell Visas in Black Market and return the advance amount to pilgrim during the last days of Hajj.

How to complain and where?

Hajj Committee:

Throughout the Indian Territory all Hajj arrangements are the responsibilities of Hajj Committee but out of India all arrangement of Hajj are looked after by Indian Hajj Mission. This institution works under the supervision of Indian Consulate. If you have any complaint outside India then put it with Hajj Committee of India and if you want to lodge any complaint outside of Indian Hajj Mission before returning to India. Indian Hajj Mission and Indian consulate address and phone numbers are given at the last page of this book, while the address of Hajj Committee is given below:

Chief Executive Officer,
Hajj Committee of India, Hajj House,
7-A, Paltan Road, Mumbai-400001.

Tour Operators:

Tourism is a very good and big business. Tour Operators serve their customers with best services honestly but this does not happen to Hajj pilgrims because most of Hajj Pilgrims are simpletons, virtuous and gentlemen. Since they are Pious therefore they take Tour Operators to be virtuous like them and have full confidence in them and the Tour Operators take undue advantage of this confidence. (Few Tour Operators are honest and do not trouble pilgrims but pilgrims have complaint about some Tour Operators).

- Apart from Hajj Tour these Operators have others business of Import, Export, Foreign Exchange, Employment Agencies for Foreign Countries etc. This is a powerful lobby. Either they are Bhais (brothers) or Ruffians. A complaint or protest of a pilgrim falls on deaf ear. If you have any complaint take legal action against them with the intention that others will not suffer future. Tour Operators are related to the following Offices.

All these offices are beyond the reach of a pilgrim but it is hoped by the grace of God that pilgrims complaint will be redressed.

- 1) Association of all India Hajj, Umrah Tour Organizers, Head Office, Post Box No. 17377, 2nd floor, opposite P.O. Andheri (W) Mumbai-400058 : Phone No.022-26283011 / 26204886 / 26204887 / 26245572, Fax No. 022-262884453 / 022-26236040.

Email: info@aihutoa.com and
chairman@aihutoa.com
Website : www.aihutoa.com

Fundamentally this association is formed to protect the interests of Tour Operators but it is just possible that due to incessant complaints of pilgrims they will seriously look after the interests of their customers.

- 2) Ministry of External Affairs, Government of India, Administrative Officer / Under Secretary (Hajj Cell), Akbar Bhavan, New Delhi.
Email: aohaj@mea.gov.in
Website: http://meanindia.nic.in

This is Government of India Office wherein all Tour Operators have to register themselves.

- 3) Moassasa, Mutawaffy, Hujjaj (South Asian Countries) Second Ring Road, A/R Usaifa, Makkah AL Mukarramah Kingdom of Saudi Arabia
Phone No. 5342144 Fax No. 00966-2-5342182.

This is the office of Saudi Govt. which looks into the arrangements of Hajj and Hajj Pilgrims. They also watch Tour Operators.

- 4) The last destination of your complaint is a police chowki. Look into yourself before stepping there because you will find some laws of Jungle here. The winner will be person here who can fight for a longer time and for a distant goal.

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Hajj journey by Sea in 1868 A.D

Nawab syed Siddique Hasan Khan was born in 1832 A.D. He passed his childhood with his elder brother. Scholars taught him religious education then he studied at Kanpur and Farukhabad for a few years. Finally he completed his education with the guidance of Mufti Sadruddin Khan Sahib Sadrus Sudoor at Delhi. He was taught Hadith by Shah Abdul Aziz and Sakani.

He performed Hajj in 1868. He penned a short summary of Hajj pilgrimage in "Illehafun Nobla" and "Eidahul Hajja" which is given belows:

"This repentant slave of Allah started his Hajj travel after Zuhar Prayer on 13 December 1868 (According to 27 Shabaan 1285 Hijri). On December 24, (19 Ramzaan) I mounted on Ship 'Fath-e-Sultan' from Bombay, The former name is of Mumbai before Asr Prayer.

When Ship's Anchor was lifted the breeze was good therefore the ship traveled 60 nautical miles in a single day. Then the breeze stopped for three days I suffered fourth day. The ship was carrying 300 pilgrims. We used to per for ablution and bath from the salty sea water and ate our meals with fresh (sweet) water and also quenched our thirst with it which we carried in our baggage. We passed through "Bab-e-Sikandari (Baabul Mazhab) on first January 1869. The ship cost its anchor at the port of Jeddah on January 10. According to our count it was 28th day and moon was sighted and we had to agree about the date with the people of Jeddah. Performed Eid Prayer at Eidgah in the company of 2000 people. Observed rest of the Qada Fast of Ramzaan and returned to the ship on the 10th shawwal. The ship stayed at the seaport for six days and lifted its anchor on 17 Shawwal when the ship started its journey the sea breeze stopped again and we had to wait there for another three days.

When the breeze started the day was cloudy and it started raining in the night. the ship traveled during the day but during the night due to opposite direction of the wind it returned wherefrom it started. This incident occurred for many days. Do not ask about our trouble as there was no water or food left. We were served with khichdi and little amount of water once in 24 hours. We were half - dead therefore we recited 'Hosn Haseen'. The breeze started and the ship moved. In a dark night the ship saved itself from crashing with the hill of a mountain. It was a very long and terrible night. On the Saturday we sighted the moon of Zee Qaadah from our ship. On 4th Zee Qaadah at yalamlam mountain (Meeqaat) and after our bath and Fajr Prayer we adorned Ahraam and night of hajj-e-Tamatto. Ship landed at jeddah on February 21 (9th Zee

Qaadah). It took us a month to complete the seven days journey from Hadeedah to Jeddah. We stayed at Jeddah for three days, Paid text (Mahsool Jamrak) on 14th Zee Qaadah and reached via Baabus-salaam at Masjidul Haraam in the company of a friend sated Abu Bakr.

As soon as we looked at Kabah we forget every trouble of our Journey immediately. Performed Umrah according to rules due to lack of rush we got a chance to kiss Hajr-e-Aswad in every circumambulating. Passed night in the haram after SAE. In the early morning performed Fajr Prayer at Muaslla Shafai and went upto Manzil. On 29th Zee Qaadah (March 13) witness presented themselves before Qazi to confirm sighting of moon but myself and other pilgrim did not sight moon.

Adorned Ahraam on 8th Zil Hijjah for hajj and started walking towards Mina and from there in a vehicle towards Arafaat. Recited complete Hizful Aazan in Arafaat before waqoof went to Muzdalifah after Maghrib Prayer. Did calligraphy at Arafaat and Mina in free time. Went from mina to makkah on 13th Zil Hijjah. On 15 Safar 1286 (May 27, 1869) our Carvaan started travel towards Madinah. We reached there within 2 days and stayed there for a week. We visited Masjid-e-Nabi, Holy Rozah and others graves of Baqee with graves of martyrs of Uhud alongwith few Masjids. On return Journey put on Ahraam of Umrah from Madinah.

Our Caravan reached Makkah in 12 days at Mid-night. There was no one at Mataaf and SAE. We were lodged at Mohallah Hindi. and we entered haram via Babooz Ziyarat.

Our sojourn in Makkah and Madinah was for four months. We got 'Faizul Bari' ship while returning which carried 900 pilgrims and anchored at Hadeedah for three days. It is seaport Maabar is worse. From there upto Aden it was unbearably hot. We got rains after Aden. We met sea storm near Bombay and our ship reached Bombay from Jeddah in 22 days. Due to heavy rains reached Bhopal from Bombay with great difficulty in the 2nd week of June. Finished this whole Journey within seven months.

This was the Hajj Pilgrimage of a Nawab in old times. Even Nawabs suffered so much but now a days do we suffer even 1% of that trouble...?

Therefore repeatedly study this article and thank Allah if you suffer in Hajj instead of putting a complaint.

May Allah make your Hajj Pilgrimage easy for you and accept your Hajj. (Amen.....!)



Traditional Prayer for Hajj travel

No.	Prayers in Arabic	Prayers in Arabic	Transliteration	Translation
1.	Prayer while leaving home (Recite it at home, Haram and everywhere)	بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ ، وَلَا حَوْلَ ، وَلَا قُوَّةَ إِلَّا بِاللَّهِ .	Bismillahe Twakkalto Allah, wala Houla wala Qwwata ill Billah.	I begin with the name of Allah, I have faith and confidence on Allah. The power to save from sins and He strength to do good deeds is from Allah who has dignity and greatness.
2.	Prayer on riding (animal, conveyance)	سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ	Subha na l Lazi sakhkhara Lana wa ma kuma lahu muqrenina wa inna ila rabbana la munqaliboon.	(Kind) favour of your lord and say, "Glory to him who has subjected these to our (use) for we could never be able to do it. " And to our lord surely must we turn back. (Surah zukhruf 13-14)
3.	When the plane takes off	بِسْمِ اللَّهِ مُجْرَهَا وَمُرْسُهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ	Bismillahe Majriha wa mursaha Imna Rabbi la Ghafoor ur Rahim.	So he said " Embark ye on the Ark in the name of Allah whether it move or beat rest! for my lord is, be sure, off forgiving most merciful." (Surah Hood Verse 41)
4.	Intention for Umrah	اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْعُمْرَةَ فَیَسِّرْهَا لِيْ وَتَقَبَّلْهَا مِنِّيْ	Allah Humma Inni uridul umrah ta fa yassin ha lay wa taqabbaloha minni.	I do intention for umrah so make it easy for me and accept it from me!
5.	Talbiah	لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيْكَ لَكَ	Labbaik Allah humma labbaik la sharika lake l a b b a i k i n n a l hamdawan naamataa laka wal mulka la sharika laka.	I am present in attendance in your court my lord, I am present, there is no partner to you all praise are for you and all rewards are from you and you are the lord of universe and there is no partner and peer to you!
6.	Prayer on entering Makkah	اَللّٰهُمَّ اَنْتَ رَبِّيْ وَاَنَا عَبْدُكَ ، جِئْتُكَ الْاَوْدَى فَرَضَكَ وَاطْلُبْ رَحْمَتَكَ وَالتَّمِسْ رِضَاكَ مُتَّبِعًا لِمَرْكَ رَاضِيًا بِبِقَائِكَ	Allah Humma anta Rabbi we ana abduk, keetul o addi fardaka wa atlobo rahmataka wal tamiso redaka muttabeal la amrik radiaan se baqaeka.	O Allah you are my Rab and I am your slave. I have come to perform your obligatory Hajj and I seek your Rahmat. You open your doors of Rehmat for me. I have come to your everlasting existence obeying your command for seeking your acceptance. you accept me and announce your acceptance.
7.	Prayer for entering Masjid Haram or any other masjid	بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ. اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ.	Bismillahe wassalato was salamo Ala Rasoolil lahe. Allah Humma f tah li Abwaba Rahmateka.	I enter reciting the name of Allah. and send salutations to Rasoolulah (S.A.W) O' my Rab open your doors of Rahmat for me.

No.	Prayers in Arabic	Prayers in Arabic	Transliteration	Translation
8.	Prayer or takbeer at beginning of Twaaf	اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اَللّٰهُ	Allaho Akbar la ilaha illal lah!	I Allah is the greatest there is no God for worship except Allah!
	Instead of prayer you can also recite Takbeer Tashreeq	اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اَللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ.	Allaho Akbar, Allaho Akbar, La Ilaha illalaho wal laho akbar, Allaho Akbar, wa lillah hil hamd.	Allah is greatest of all, there is no God for worship except Allah and Allah is greatest of all, and all praises are only for him.
9.	Intention for Tawaaf	اَللّٰهُمَّ اِنِّىْ اُرِيْدُ طَوَافَ بَيْتِكَ الْحَرَامِ ، سَبْعَةَ اشْرَاطٍ لِلّٰهِ تَعَالٰى ، فَيَسِّرْهُ لى ، وَتَقَبَّلْهُ مِنِّىْ .	Allah Humma inni oride Tawaafa Baitekal Harame sabata Ashwatin Lillahe taala fayassirho li wa taqabbalho minni.	O Allah I am performing Tawaaf of your august house for your radaaf and pleasure you make it easy for me and accept it from me!
10.	Prayer for your first glance at kaabah.	بِسْمِ اللّٰهِ ، اللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ	Bismillahe Allah ho Akbar wa lillah hil hamd.	Begin with the name of Allah, Allah is the greatest of all and all praises are for him.
11.	Easy prayer at the beginning of Twaaf, Tasbeeh (Third Kalimah)	سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ . وَلَا اِلٰهَ اِلَّا اللّٰهُ ، وَاللّٰهُ اَكْبَرُ . وَلَا حَوْلَ ، وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ .	Subhan Allahe wal Hamdo lil lah, wa laila ha illallah, wal la ho akbar wala hoola, wa la quwata illa billahil ali ilazeem.	chaste and Holy is Allah, all praises are only for him, and there is no God for worship except Allah and Allah is great and power to save from sins and strength to do good deeds is from Allah, He Has great Dignity and greatness!
12.	Easy prayer between Rukne Yamaani and Hijre Aswad	رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَفِى الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ	Rabbana Aatena fid duniya Hasana wa fil Aakherate Hasana wa qana azaban naar.	Say "Our lord! give us good in this world and good in the here after. And save us, from the torment of the fire" (Surah Baqarah Verse 201)
13.	Recite this verse at place of Ibrahim (a.s.)	وَاتَّخِذُوا مِنْ مَّقَامِ اِبْرٰهِيْمَ مُصَلًّى	Wat takhezu min maqame Ibrhim musalla.	"Remember we made the house a place of assembly for men, and a place of safety, and take ye the station of Abraham as a place of prayer." (Surah Baqarah, Verse 125)
14.	Recite this prayer while drinking zam zam	اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ عِلْمًا نَافِعًا ، وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَآءٍ	Allah Humma Inni Asaloka Hmam Nafean wa Rizqau wa seau wa shafaam min kulla daain.	O' Allah award me profitable knowledge, Increase my Rizq and prosperity and cure me from every disease!

No.	Prayers in Arabic	Prayers in Arabic	Transliteration	Translation
15.	Recite this verse while going for Sae'e at Safa Marwa	أَبْدَأْ بِمَا بَدَأَ اللَّهُ بِهِ، إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ.	Abda-oo bima bada-ullaho bihi. Innas-safa wal marwata min sha'aa-irillahi.	Behold! safa and marwa are among the symbols of Allah. So if those who visit the house in the season or at other times, should compass them round, It is no sin in them. And if anyone obeyeth his own impulse to good, be sure that Allah is He who recogniseth and knoweth. (Surah Baqarah, Verse 158)
16.	Intention of Sae'e	اَللّٰهُمَّ اِنِّىْ اُرِيْدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعَةَ اشْوَاطٍ لِّوَجْهِكَ الْكَرِيْمِ، فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّيْ	Allah hummamni uridus saaya bainas safa wal marwa sabata Ashwatin le wajhekal karim fayassrohu li wa taqabbalho minni.	O' Allah! I want to take seven rounds of saee between safa and Marwa. Only for the pleasure of your August existence. Make my saee easy for me and accept it.
17.	Recite 4th Kalima at Safa Marwa. (and recite 3rd Kalima too, which is given above in 11th Dua)	لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ. وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.	La ilaha illal laho, wahdohu la sharika lahu, lahul malko, wa lahul Hamdo, yahee wa yomeeto beyadehil khairo, wa howa ala kulle shai-in qadeer.	There is no God but Allah, He is one, There is no partner to him. kingdom is for Him and all praise is for Him. He keeps as alive and he gives us death and He has command over everything!
18.	Prayer during saee	رَبِّ اغْفِرْ، وَارْحَمْ، أَنْتَ الْأَعَزُّ الْأَكْرَمُ	Rabbigh-fir, warham, Antal A'azzul Akram.	O' my Rab! you forgive me and have mercy on me, you are mighty and great!
19.	Intention for Hajj	اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْحَجَّ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهَا مِنِّيْ	Allah humma inni uridul hajja fa-yassir-ha li wa taqabbalha minni.	O' Allah! I make intention for Hajj, Make it easy for me and accept it!
20.	Recite Takbeer while throwing pebbles at shaitan	بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ، رَغْمًا لِلشَّيْطَانِ وَرِضًى لِلرَّحْمَنِ	Bismillahe Allaho Akbar raghoma lish shaitan wa radan lir rahman.	I begin with the name of allah, Allah is greatest of all, the pebble is to humiliate shaitan and to please Allah paak.

Prayers (Dua) at Arafaat

1. Our Holy Messenger declared "Hajj is the name of stay at Arafat". (Tirmidhi, Hadeeth 889)

Which means the essence of this great prayer is the prayer on the day of Arafaat. Therefore in order to acceptance of your Hajj pray with utmost sincerity. Holy Messenger has stressed the importance of many Tasbeeh and Kalimahs. On this Auspicious day repeatedly recite these tasbeehs and kalimahs.

Some traditional prayers are given below :

2. In condition of Ehram, Allah Almighty likes our reciting of labbaik (Talbiah) therefore try to recite it repeatedly on the day of Arafaat.
3. Our Holy Messenger stated, "I swear in the name of Allah who is the master of my life, Whenever a person recites labbaik or Takbeer from raised or high place then the whole part of earth infront of him repeats takbeer till the end of that part of earth, therefore recite takbeer on the day of Arafat as many times as possible.
4. It is a tradition from our Holy messenger in which he is reported to have stated "The best Dua (prayer) among all duas is the dua of the day of Arafat and myself and messengers before me recited the most graceful prayer are as follows :

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ .

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"La Ilaha Illallaha Wahdahu la sharika lahu, Lahul mulka wa lahu Hamda wa Howa Ala Kulle shain Qadeer"

Which means: "There is no real God except Allah, there is no partner to him. He is all alone! The hole kingdom is for him, all praise is for him, he weilds power on everything?"

5. In one sahih Hadeeth our Holy messenger dedared? There are four most favorite words for allah are :

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

'Subhan Allah, wal hando, lil lahe, wala Ilaha Illallah wal laho Akbar!

Which means: Allah is pure, All praise are for Him only, and there is no God except Allah for worship and Allah is great.

6. Our Holy messenger declared, "There are Two words which are light on Tongue but very heavy in the balance of deeds are very favorite of Allah and they are,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ

"Subhan Allah wa be hamdehi, Subhan Allah hil Azeem!

which means: "Pure is Allah, praise is for Him only, pure is Allah almighty and he is having utmost greatness."

7. Our Holy Messenger did not forget his ummah at the ground of Arafaat and prayed for us weeping till the time of Maghrib. If we do not salute our beloved Prophet who is very kind to us at Arafaat then this will be our height of thanklessness and ingratitude. Therefore recite Durood (Salutations)to our Prophet as many times as possible on the day of Arafah! which is given below:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ

عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ .

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ

عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ .

"Allah Humma salle Ala Muhammadin, wa ala aale muhammadin, Kama sallaita Ala Ibrahim wa ala aale Ibrahims innaka Hamidum majeed. Allah hummah barik ala muhammadin, wa ala aale Muhammadin kama barakta ala Ibrahim wa ala aale Ibrahim innaka Hameedum Majeed!"

Which means:

'O Allah! send blessing on Muhammad as you blesses Ibrahim and his descendants, there is no doubt that you deserve all praise and all greatness, O Allah award good fortune to Muhammad and his Aal (descendants) as you awarded (Barkat) good fortune to Ibrahim and his Aal, there is no doubt that you deserve all praise and greatness!'

8. Our Holy Messenger declared, "Reciting Holy Quran is the best prayer therefore if you get spare time after reciation of Durood and Tasbih then recite Holy Quran and specially recite following surahs: Surah Yaseen, Surah Rahman, Surah Mulk, Surah Taubah, Surah waqeah and Surah Fatah!

Last Word

- ☞ The purpose of this book is to inform you about the problems of Hajj travel which we finished by the grace of God.
- ☞ Lastly, I want to inform you about my personal observation and that is about divine help by the grace of God and he is Allah who enable you to complete all rites of Hajj and that too with His mercy.
- ☞ We should make all preparations of Hajj on our own but completion of all rites and acceptance of Hajj depends on his divine well. Therefore we should have full faith on him and pray for acceptance of Hajj in every salah.
- ☞ Millions of rich people died with performing Hajj because they did not get divine help (Taufeeq) and every year millions of very old and invalid Muslims perform Hajj without any problem completing all rites. This is by the mercy and divine help of Allah almighty. Therefore make all preparations of Hajj but depend only on Allah and seek help from him.
- ☞ Hajj is the greatst prayer by which the pilgrim gets pardon of Allah for all his sins and Allah accept all his prayers therefore in your prayers remember your family, ancestors, parents and muslim ummah for their salvation and also remember Qamruddin Khan (Author of this book) in your prayers and it will be a very kind gesture from you.
- ☞ The books have studied about rites of hajj and umrah, I found "Hajj and umrah with Falahi" as the most useful and easy book for pilgrims therefore you should study it before Hajj. (The details of this book and other book are given on page 2 of this book. You can also download it free of cost from website, Download links are given at the end of this book.)
- ☞ Given full respect to the honor of Haram sharief when you are there. offer all prayers in congregation at Haram sharief. According to one Hadeeth there is barkat in your Rizq if you perform Hajj and umrah. I have realised it and also saw my friend making material progress. But those who do not respect the Honour of Haram sharief (Those who quarrel in Haram) and do not offer prayer in congregation in Haram or offer late (Qada) prayers, I have seen the ruined and facing severe illness. (My two friends suffered for their mistakes in haram) Therefore try to do only good deeds

in Haram sharief and also try to save yourself from sins.

- ☞ Your Hajj travel will last upto 35 or 40 Days. On return from Hajj travel you will see that neither your business was ruined nor your family family scattered. Allah Almighty saved everything in its earlier condition. This is only our supposition that no other can run our home and business except our own self. We are only a source or reason. Therefore never think yourself indispensable and try to spare time out of your business for prayer of Allah. The meaning one Hadeeth Qudsi is as follows : Our Holy Messenger declared, Allah Almighty commands! O' son of Adam you make yourself from for my prayer and I will fill your chest with Riches and will solve your problems. If you turn your face from my prayer then neither empty your hand from preoccupation nor free you from hunger and starvation." (Ibn Maajah, Hadeeth 4107)
- ☞ If we want to live a prosperous and honorable life then we should never ignore worship of Allah.

All praises are for Allah Almighty and may Allah bless our Holy messenger his companions, his family and Muslim ummah! Wa Ma Alaina Illal Balaagh!



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HARAM SHARIF, MINA, MUZDALIFA AND ARAFAT APPROXIMATE MAP

